

THE
Second part of the Booke
of Christian exercise, apper-
taining to Reso-

lution. 748. 40. 48⁶

OR
*A Christian directory, guiding
all men vnto their sal-
uation.*

Written by the former Au-
thor R. P.

Psalme, 27. ver. 4.

Of One thing haue I requested of the
Lorde, and that I vwill demaund still,
vvhich is, to dvvell in his house all the
dayes of my life : to the ende I may
knowe and doe his vvill.

AT LONDON,
Printed by Iohn Charl-
wood for Simon Waterfon, in
S. Paules Church-yarde, at
Cheape-gate.

1592.

70,5210

~~14501~~

v
bo
tij
sta
ing
so
po
ne
na
bil
San

To the right Honoura-

ble, Sir Thomas Heneage,
Knight, Chauncellour of the Dutchie
of Lancaster, vize Chamberlaine to
her excellent Maiestie, Treasurer of
her royall Chamber, and one of her
Highnesse most honorable priuie Coun-
saile. All happinesse in this life, and
in the life to come hartily wished.

B Oth duety, for honoura-
ble fauours receyued, and
intire affection, the spurre
that pricketh forward the
verie harshest conceite: hath im-
boldened mee to present this trea-
tise to your honours viewe, as a te-
stimonie of good will to shunne the
infamous title of ingratitude, as al-
so in some measure to expresse my
poore yet unfeyned zeale, the bold-
nesse of the one (I presume) noble
nature wil pardon, the slender ha-
bilitie of the other (I hope) the
same will accept.

I know howe far from your ho-

A 2 noura-

The Epistle.

norable thoughts, sinister opinions are, that might checke the young springing plants, whose forwardnes promise greater matters to ensue. I know withall, not onely your honorable care to cherish such ende-ours, but also your prouident and liberall bountie, in supporting any towardly hope from falling. Ouer faint harted might hee then bee thought, that would dismay when doubt is so worthily remooued.

Then boldly (yet as it becōmeth me in duetie) I reuerently deliuer your honour this simple gift: referring the iudgement both of it and me, to your wonted noble consideration. And as your yeeres, so pray I all blessings of heauen may encrease vpon you, to the comfort of such as haue good cause to loue you.

To

TO THE CHRISTI-
AN READER,
Health.

CVrteous Reader, not many
yeres since a book vvas pub-
lished *Of Christian Exercise,*
appertaining to Resolution:
vvritten by a Iesuit beyond the seas,
yet an Englishman, named M. *Robert*
Parsons; vvhich Booke M. *Edmund*
Bunney hauing diligently perused,
committed to the publique viewv of
all indifferent iudgements: as glad,
that so good matter proceeded from
such infected people, and that good
might arise thereby to the benefit of
others. Since the manifestation of
that Booke, the first Author thereof,
named M. *Robert Parsons*, hath enlar-
ged the same Booke, vvith a second
part and nevv Additions, vvherein
hee hath concluded and finished his
vvhole intent of the Resolution, and
that vpon speciall causes, as himsele
sets dovv in Preface in this maner.

Being admonished by the writings of
diuers, that since the publishing of my
first Booke, it hath been misliked in two
principall points. First, that I speake so
much of good works & so little of faith.
Secodly, that I talked so largely of Gods
iustice,

To the Reader.

justice, and so briefly of his mercie. Beside, conceiuing by the information of manie, that diuers persons, hauing a desire in themselves to reade the former booke, but yet being weake & fearful to be touched so neere in conscience, as they imagined that Book did, durst neuer intermeddle therewith, being informed there was nothing in the same wherewith to entertaine themselves, but only such vehement matter of perswasion, as would greatly trouble and afflict them. For remedy of which inconueniencie, I haue framed this second part of that work, & therein inserted diuers chapters and discourses of matters more plausible, & of themselves more indifferent, wherewith the Reader may solace his minde, at such times as he findeth the same not willing to feele the spur of more earnest motion to perfection.

Hereupon grevv the occasion of his framing his second book: vvhich being perused by sundrie lerned men vvho haue thought it as vvorthy to bee seene as the first, is novv (gentle Reader) presented to thy viewv: read it indifferently, and iudge thereof, as thou findest occasion.

Of

OF THE MANIFOLD
PERILS THAT ENSVE

to the VVorld by In-
consideration.

And how necessarie it is for euerie
man, to enter into cogitation of
his owne estate.

CHAP. I.

THE Prophets and Saints of
GOD, vvho from time to
time haue beene sent by his The chari-
mercifull prouidence to ad- table pro-
uertise & vvarne sinners of ceeding of
their perilous estate & condition for God by his
sin, haue not onely foretold them of Prophets.
their vvickednes & imminent dan-
gers for the same, but also haue re-
uealed the causes thereof, vvhereby
they might the easier prouide reme-
die for the inconueniences to come.

Such is the charitable proceeding
of our most merciful Lord vvith the
children of men. And among other
causes, none is more generall, or oft-
ner alledged, than the lack of consi-
deration: by vvhich, as by a cōmon
snare and deceit of our aduersarie,

The danger
of Inconsi-
deration.

Of Inconsideration.

most men fall into sin, and are holden also perpetually in the same, to their finall destruction and eternall perdition. So Esay the Prophet, speaking of the carelesse Nobilitie and Gentry of Iurie, that gaue themselves to banquetting and disporte, vvithout consideration of their duties tovvards God: repeateth often the threate of woe against them, and then putteth dovne the cause in these vvords: *The Lute, and Harpe, and Timbrel, & Shalme, & good wine, aboundeth in your banquets, but the vvorkes of God you respect not, nor haue you consideration of his dooings. And then insueth, Therefore hath hell enlarged his soule, and opened his mouth vvithout all measure or limitation, and the stout, and high, and glorious of this people shall descend into it.*

Esa. 5.
The sensual
life of the
Ievvish gen-
trie,

Here are tvvo causes (as you see) and tvvo effects linked together, of these Ievves damnation, the one depending of the other. For as good cheere and sensualitie, brought these men to inconsideration of GODS vvorks & proceedings tovvards sinners: so inconsideration brought them to the mouth and pits brimme of hell. I say, that inconsideration
of

of Gods vvorkes tovvards sinners,
brought them to this perrill, for that
it follovveth in the very same place:

*And the Lord of hostes shall be exalted
in iudgement, and our holy God shall be
sanctified in iustice:* as if he had saide,

that albeit you vvill not consider
novv Gods iudgements and iustice,
amidst the heate & pleasure of your
feasting: yet shall he, by exercising
the same vppon you heereafter, bee
knovvne exalted and sanctified tho-
roughout the vvorld. The like dis-
course maketh God himselfe by the
same prophet, to the daughter of Ba-

Esa. 47.

bylon, and by her to euerie sinfull &
sensuall soule, figured by that name.

Come dovvn (saith he) & sit in the

dust thou daughter of Babylon: thou

hast said, I shalbe a Ladie for euer, &

hast not put vpon thy heart y things

that thou shouldst, nor hast thou had

remembraunce of thy last ende, &c.

Now therfore harken thou delicate

(daughter) which dwellest so confi-

dently, there shal come vpon thee an

euill, whereof thou shalt not knowe

the of-spring, and a calamitie shall

rush vppon thee, from which thou

shalt not bee able to deliuer thee. A

miserie shall ouertake thee vpon the

The daugh-
ter of Babi-
lon forget-
teth her end

“ suddaine, which thou shalt not
 “ know,&c.

Holy Ieremie, after he had weighed with himselfe what miseries for sinne the Prophets Esay, Amos, Hosea, Ioel, Abdias, Micheas, Nahum, Sophonias, and himselfe, (all which Prophets liued within the compasse of one hundred yeres) had foretold to be imminent vpon the world:

4. Reg. 15. & not onely to Samaria and the tenne

17. Trybes of Israel, which were now alreadie carried into banishment to the furthest parts of the East, but also to the States & Countries that most flourished at that time, (as by name to Babilon, Egypt, Damasco, Tyrus, Sidon, Moab, and finally to Ierusalem and Iudea it selfe, which he fore saw should soone after most pitifully be destroyed) when he saw also by long experientia, that neyther hys words, nor the words and cries of the other fore-named Prophets, could anie thing mooue the harts of wicked men: he brake forth into this most lamentable complaint, *Desolatione desolata est omnis terra, quia nullus est qui recogitet corde.* The whole

The complaint of Ieremie for inconsideration.

“ earth falleth into extreame ruine &
 “ desolation, for that there is no man
 which

which cōsidereth deeply in his hart. “

This complaint made good Ieremie in his dayes for compassion of his people, that ranne miserably to perdition for want of consideration. And the same complaynt with much more reason, may euerie good Christian make at this time, for the infinite soules of such as perish daily by inconsideration. VVhereby, as by a generall and remediless enchantment, manie thousande soules are brought a sleepe, & doo finde themselves within the gates of hel, before they misdoubt anie such inconuenience, being led thorough the vale of this present life as it were blindfolded, with the veyle of careles negligence, (like beasts to the slaughterhouse) and neuer permitted to see their owne danger, vntill it bee too late to remedie the same. *Propterea* Esay 5.

captiuis ductus est populus meus, quia non habuit scientiam, saith God by the mouth of Esay. Therefore, & for this cause is my people ledde away captiue in al bondage and slaerie to perdition, for that they haue no knowledge, no vnderstanding of their owne estate, no fore-sight of the times to come, no consideration
of

“ of their danger. Herehence floweth
 “ all the miserie of my people, and yet
 “ this is a mysterie that al men wil not
 “ know.

The mystery VVill you see what a mysterie and
 of Inconfi- sealed secrete this is? harken then
 deration. how one describeth the same, and
Iob.4. with what circumstances. Further-

“ more (saith hee) a certaine hidden
 “ word was spoken vnto me, & mine
 “ eare (as it were by stealth) receiued
 “ the veines of his whispering: it was
 “ in the horror of a vision by night,
 “ when dead sleepe is wont to possesse
 “ men: feare came vpon me & trem-
 “ bling, and all my boanes were ex-
 “ tremely terrified. At length a spirit
 “ past by, in my presence, whereat the
 “ haire of my flesh stood vp in hor-
 “ rour. There stood before mee one
 “ whose face I knewe not. His image
 “ was before mine eyes, & I heard his
 “ voyce, as the sound of a soft ayre.

Hetherto is described in what man-
 ner and order this secrete was reuea-
 led; but now what said this vision or
 spirit (think you) at the last? truly,
 he made a short discourse, to proue
 by the fall of Angels for their sinne,
 that much more, *Qui habitant domus*
luteas, & terrenum habent fundamen-
tum,

tum, consumentur velut tinea, et de mane usque ad vesperam succidentur: they on to bee who dwell in houses of mortar, (as noted. all doo, whose bodies are of flesh) “ and they which haue their founda- “ tion of earth, (as most folke of this “ world haue, that put their cōfidence “ in things of this life) they must all “ consume by little and little, as the “ cloth doth by the moth, & at length “ they must vpon the suddaine (with- “ in lesse space perhaps than is from “ morning to night) be cut downe & “ dispatched, when they thinke least “ of it. “

And to shew that herein standeth a poynt of high secrecie (I meane to cōsider & pōder well this discourse) hee maketh his conclusion in these words immediately following. *Et quia nullus intelligit, in aeternum peribunt*; And for that few or none of these men before mentioned, who haue such earthly foundations, doo vnderstande this poynt aright, (I Lack of cōmeane of their suddaine death, and sideration, cutting off from this world) therefore must they perish eternally, and this is a secrete which few men will beleue. *Vir insipiens non cognoscet* (saith Dauid) & *stultus non intelliget* Psalms. 91.
hac.

A point
that fooles
will not
consider.

hec : An vnaduised man wyll not
learne these things, nor wyll a foole
vnderstand them. But what things?
it insueth in the same place: howe
“ wonderfull the workes of God, and
“ how deep his cogitations are about
“ sinners; who spring vp as grasse (and
“ flourish in this world) *vt intereant in*
“ *seculum seculi* : to the ende they may
“ perish for euer and euer.

The Prophet Daniel had many vi-
sions, & strange reuelations of great
and high mysteries: but one among
all other (and this is the least) of the
most dreadfull iudgements of God,
vpō sinners in the end of the world.

Dan. 10.

A most ter-
rible vision
of Daniel,
wherein he
saw Christ.

The Vision was by the great Riuer
Tygris: where, as diuers Angells
were attending about the bankes, so
vpon the water it selfe stood one in
the likenes of a man, of exceeding
dreadfull maiestie; his apparell bee-
ing onely linnen, through which his
bodie shined like precious stone, his
eyes like burning lamps, his face like
flashing lightning, his armes and legs
like brasse enflamed, and his voice as
the shoute of a whole multitude of
people that should speake together.
This was Christ by all interpretati-
on, at whose terrible presence when

Dani-

Daniel fell downe dead, he was erected againe by an Angel, and made strong to abide the vision; and so hauing heard and seene the most wonderful things that in his Book he recounteth, he was bold to ask a question or two, for better vnderstanding thereof: & his first question was, *How long it should be ere these wonderful things tooke their end?* VWhereunto the man vpon the water aunswere, by stretching forth both his brasen armes to heauen, & swearing strangely by him that lyueth for euer: that it should be *A time, and times, and halfe a time.* VWhich aunswer, Daniel not vnderstanding, began to question further, but he was cut off with this dispatch: *Goe thy way Daniel, for these speeches are shut vp and sealed, vntyll the time pre-ordayned.* And yet for his further instruction, it was added in the same place; *Impie agent impij nec intelligent: wicked men will alwayes doe wickedly, and will not vnderstand these mysteries, albeit wee should neuer so much expound them.*

VWhereby, as by all the rest that hetherto hath been alleaged, is made apparant, that inconsideration, negligence,

Dan. 12.

A secrete.

Dan. 12.

VVilfull ignorance.

ligence, carelesse ignorance, & lacke of vnderstanding in our own estates, and in Gods iudgements and proceedings with iniquitie and sin: hath been a bane, and a common perdition of retchlesse men from time to time.

The cause of And if wee will turne our eyes to so much sin this our age, much more shall we see at this day. the same to be true. For, what is the

Iob, 15.

cause (thinke you) why at this day wee haue so many of those people, whom holy Iob dooth call *abominable, that drink vp iniquitie, as beastes drinke water?* that commit all sinne, all iniustice, all turpitude, without remorse or scurple of conscience? VVhat is the cause of this (I say) but lacke of consideration, lacke of vnderstanding, lacke of knowledge?

Luke, 19.

For as Christ sayd to Ierusalem touching her destruction, *Si cognouisses et tu, &c.* If thou also (ô sinful soule) didst knowe what hangeth ouer thy head for this carelesse life of thine: if thou (daughter of Babylon) wouldst remember & ponder in thine heart, what shalbe the end of thy delights, thou wouldest not liue so pleasantly as thou doost: *Nunc autem abscondita sunt ab oculis tuis:* But now (saith

Luke, 19.

eth Christ) these thinges are hidden from thine eyes.

Not, but that thou mightest haue knowne them if thou wouldest, but for that thou art one of them that say to God, *scientiam viarum tuarum nolumus*, we wil not haue vnderstanding of thy wayes : one of them *qui sunt rebelles lumini*, y are rebellious against the light and illumination of Gods grace: one of them, *qui nolunt intelligere vt bene agent*, that will not vnderstand to doe well : and finally, one of them, *qui declinant aures ne audiant Legem*, that turne away theyr eares to the end they may not heare Gods Law : *quorum oratio est execrabilis*, whose not onely life, but also prayer is execrable and detestable in the sight of their Maker.

Voluntarie
inconsideration.

Iob. 21.

Iob. 23.

Prov. 28.

Prov. 28.

Truely, nothing in reason can bee lesse tollerable in the presence of Gods Maiestie, than wheras he hath published a Lawe vnto vs, with so great charge to beare it in minde, to ponder in hart, to studie & meditate vpon it both day and night, at home and abroad, at our vprising & our downelying, to make it our cogitation, our discourse, our talke, our exercise, our rumination, and our delight :

Dent. 6.

and 11.

Iosua. 1.

Psal. 118.

Eccle. 6.

and 22.

light : that we should not withstanding contemne the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the world doe, for not troubling their consciences.

Eccle 17.
The first
cause why
men flee
considera-
tion.

But the holy Ghost hath laid down the reason hereof long agoe in these words: *Cum sit timida nequitia testimonium condemnationis*: For that wickednes in it selfe is alwaies fearefull, it gyueth witnesse against it selfe of damnation, whensoever it thinketh of the Lawe of God, or of honestie. So Fœlix the Gouvernour of Iurie, when S. Paule began to talke of *in-justice, chastitie, & Gods iudgements* before him, he was wonderfully asfear'd and said to Paul, *that he should depart for that time, and that he would call for him afterward, when occasion should require*. But hee neuer did, and what was the cause? for that (as Iosephus testifieth) he was a wicked man, and Drusilla his faire Lady that was with him at S. Paules speech, was not hys true wife, but taken by allurement and violence from an other, & therefore it offended them both to heare preaching of chastitie.

Iosep. lib. 20.
antig. cap. 5.

This then is one principall cause,
why

why men of this world will not enter into consideration of their owne estate, and of Gods commaundements, least they should read and see their owne faults, and beare witnes against theselues of their own condemnation. VWhereunto the holy Scripture annexeth an other cause, not far vnlike to this, which is, that worldly men doe so drowne themselves in the cares & cogitations of this life, as they leaue in their minds no place to thinke vpon Gods affaires, which are the busines of their owne soules.

The second cause why men flee consideration.

Thys expresseth Ieremie the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching and crying in the Temple gate, for long time together, where al the people passed by him and heard him: yet no man (saith he) would enter into consideration, or say with himselfe, *what haue I doone?* and reason: *Omnes enim conuersi sunt ad cursum suum, quasi equus impetu vadens ad praelium.* All men are set vpon their owne courses and wayes, and doe runne in the same with as great vehemencie and scarce obstinaciō, as a furious armed horse,

Ierem. 7.

Ierem. 8.

•• horse, when he heareth the Trumpet
 •• in the beginning of a battayle. By
 which comparison, the holy Ghost
 expresseth very liuely, & irrecoverable
 state of a setled worldlly man, that
 followeth greedily his own design-
 ments in the negotiation of earth.

The third
 cause of in-
 considera-
 tion.

These are two of the cheife causes
 of inconsideration, I meane wilfull
 malice and obstinate corruption in
 the vanities of this life. And yet mē-
 tioneth the Scripture, a third sort al-
 so of inconsiderate men, who ney-
 ther of direct malyce, nor yet of
 great occupation in worldly affaires
 doe neglect consideration, but rather
 of a certain lightnes and idle negli-
 gence, for that they will not trouble
 theyr heads with any thing but di-
 sport and recreation, of whom it is

Wisdom. 15. *Writtē, aestimauerunt lusum esse vitam*
nostram : They esteeme this life of

Eccle, 8.

ours to be but a play-game. And in
 an other place of the same men: *Ita*
securi viuunt quasi inſtorum facta ha-
beant. They liue as securely & confi-
 dently without care and cogitation,
 as if they had the good works of iust
 men to stand for thē. But as the holy
 Ghost pronounceth in the same
 place: *hoc vanissimum:* this is vanity
 and

and folly in the highest degree.

For as in things of this lyfe, hee **A compa-**
were but a foolish Merchant, that **rison.**
for quietnes sake would neuer looke
into his own account booke, whe-
ther he were behind hand or before
and as the ship-master were greatly
to be laughed at, that for auoyding
of care, would sit downe and make
good cheere, & let the ship goe whe-
ther shee would : so, much more in
the busines of our soule, it is madnes
and folly to fly consideration for es-
chewing of trouble, seeing in the
ende thys negligence must needes
turnevpon vs more trouble, and ir-
remediable calamitie.

For as Ieremie sayth to all such
men, *in nouissimo die intelligetis ea*, in **Iere. 30. 23**
the end of your dayes, you shall not
chuse but know, and see, and vnder-
stand these things, which now for **In the end**
delecacie you wil not take the pains **euill men**
to thinke of. But when shall this be **shall vnder-**
trow you? he telleth plainely in the **stand, whi-**
same place : *When the fury of the Lord* **ther they**
shall come forth as a whirlwind, and **will or no.**
shall rush and rest vppon your heads as
a tempest : then shall you know and
vnderstand these things.

It seemeth that the Babylonians
were

The exam-
ple of the
Babyloni-
ans.

Esay, 21.

were a people very faultie in thys
poynt of consideration, (as all weal-
thy people are) not onely by that
which before hath beene touched of
the daughter of Babilon, that would
not consider her ending dayes : but
also, for that not long before y most
terrible destruction of that great cit-
tie by the Medes and Persians, God
cryed vnto her in these words : My
decrely beloued Babylon, put aside
the Table, & stand vpon thy watch :
ryse vp you Princes from eating and
drinking: take your Targets in your
hands : goe, and set a watchman vp-
pon the walles, and what soeuer hee
seeth, let him tell you.

And then was there a watchman
set vppon the walles, and a Lyon to
denounce with open mouth, what-
soeuer daunger he saw comming to-
wards them. And God taught the
Prophet to cry in thys sort to theyr
Sentinell or watchman: *Custos, quid*
de nocte? custos, quid de nocte? Thou
VWatchman, what seest thou com-
ming towards thee by night? what
espyst thou (O Sentinell) drawing
on vs in the darkenesse?

By all which circumstance, what
els is insinuated, but that God wold
haue

haue vs stand vppon our watch, for that his iudgements are to come vppon the world by night, when men least think therof? they are to come as a theefe at midnight, as also in another place we are admonished, and therefore happie is the man that shall be founde watchfull. But nowe the doore and sole entrance into thys watch, wherof the securitie of our eternal life depēdeth, can be nothing els but consideration, for that wher no consideration is, there can be no watch, nor fore-sight, nor knowledge of our estate; and consequently no hope of our saluation, as holy S. Bernard holdeth; which thing, caused that blessed man to write five whole bookes of consideration to Eugenius.

WVe must stand vppon our watch.

Consideration the on-ly doore to our watch.

*Bern. lib. 1.
de confi.*

Consideration is the thing that bringeth vs to knowe God and our selues. And touching God, it layeth before vs his Maiestie, his mercie, his iudgments, his commaundements, his threatnings, his promises, his proceeding with other men before vs, wherby we may gather, what we also in time must expect at his hands

And for our selues, consideration is the key that opneth the doore to the

The many
commodi-
ties of con-
sideration.

the closet of our hart, vvhether all our Bookes of account doe lye : it is the looking-glasse, or rather the very eye of the soule, vvhetherby she taketh the view of herselfe, and looketh into al her whole estate; into her ritches, her debts, her duties, her negligences, her good gifts, her defects, her safety, her daunger, her way she walketh in, her courie shee followeth, her pace shee holdeth, and finally, the place & end vvhethervnto she draweth. And without this consideration, shee runneth on headlong, into a thousand brakes and bryers, stumbling at euery step, into some inconueniencie or other, and continually in perrill of some great and deadly mischeefe.

And vvonderfull (truely) it is, that in all other busines of thys lyfe, men can see and confesse, that nothing may bee begun, prosecuted, or vvell ended, without consideration: and yet in this great affayre, of vvinning heauen, or falling into hell, fewe thinke consideration greatly necessarie to be vsed.

Effects of
conside-
ration.

I might stand here to shew the infinite other effects and commodities of consideration, that as it is ywatch or larum bell, that stirreth vp and a-
wake-

wakeneth all the powers of our mind; the match or tinder, that conceiveth & nourisheth the fire of devotion: the bellows that enkindleth & enflameth the same, the spur that pricketh forward to all vertuous, zealous, and heroycall acts; and the thing indeede, that giueth both light lyfe, and motion to our soule.

Our faith is confirmed & increased by cōsideration of Gods works and myracles; our hope by consideration of his promises, & of the true performance therof to all them that euer trusted in him: our charitie or loue to God, by consideration of his benefits & innumerable deserts towards vs: our humilitie by consideration of his greatnes, & of our own infirmitie: our courage & fortitude, by contemplation of his assistance in all causes for his honour: our contempt of the world, by consideration of the ioyes of heauen eternall; and so all other vertues both morral & diuine, doe take their heate, quickning, and vitall spirite from consideration.

How al vertues are stirred vp and quickned by consideration.

By the exercise of consideration & meditation, holy Dauid saith, that he felt a burning fire to flame within
Psal. 38.

Psalm. 76.

The exercise of holy men touching consideration.

Gen. 24.

The first three Patriarches.

his breast; that is, the fire of zeale, the fire of seruour in Religion, the fire of deuotion, the fire of loue towards God and his neighbour. And in another place he saith, that by the same exercise, he swept and purged his owne spirit: which is to bee vnderstood, from the dust of thys world, from the dregs of sin, from the cōtamination and coinquination of humane creatures, for that consideration indeed, is the very fan that seuereth and driueth a way the chaffe from the corn.

For vvhich cause vve shall neuer reade of any holy man from the beginning of the world, neither before Christ nor after, who vsed not much and familiarly this most blessed exercise of consideration and pondering. And for the first three Patriarches, it shalbe sufficient to remember the custome of young Isaack recorded in Genesis. VWhich vvas to goe soorth towards night into the felde, *ad meditandum*, that is, to meditate, consider & ponder, vpon the vvorkes, iudgments, and commaundements of God. And this hee did beeing but a childe and vnmarried (farre different from the custome of young Gentlemen now adaies, who

frequent the fieldes to followe theyr vanities,) and as little Isaack coulde not haue that custome but from hys Father Abraham, so (no doubt) but hee taught the same to his sonne Iacob, & Iacob again to his posteritie.

And as for Moses & his successor Iosua, it may easily bee imagined howe they vsed this exercise, by the most earnest exhortations, vvhich they made thereof to others, in their speech & writings. The good Kings of Iuda also, notwithstanding theyr many great temporall affayres, doe testifie of themselues cōcerning thys exercise; as Dauid almost euery vvhere, that the commaundements of God vv ere his dayly meditation, not onely by day, & that *tota die*, all the day, *et per singulos dies*, euery day, *et in matutino*, in the morning, *et septies in die*, seauen times a day, but also hee insinuateth this custome by night; *meditatus sum nocte cum corde meo*, I doe meditate by night in my hart, vpon thy commaundements O Lord; signifyng heereby, both hys vvatchfulnes by night vvhen other men vv ere a sleepe, and the hartie care that hee had of this exercise, which vve esteeme so little.

Moses and Iosua.

Deut. 6. and 11.

Iosua. 1.

K. Dauid.

Psal. 38. 62. & 118.

Psal. 76.

King Salomon.

Eccle. 6.

King Ezechias.

Esay. 58.

Esay. 26.

The consideration that Iob vsed, & the fruites thereof.

Iob. 23.

Salomon also King Dauids son, so long as he lyued in the grace and fauour of God, obserueth this exercise of his Father, and exhorteth other men, *to haue continuall and daylie cogitation in this affaire.* Which if himselfe had continued still, it is likely he had neuer fallen from God by women as he did. The good K. Ezechias is reported to haue meditated lyke a Doue, that is, in silence & solitarines with himself alone, which is the true vway of profitable meditation. Esay testifieth of his owne vatching by night in this exercise, and howe hee did the same vvith his spirite alone, in the very bowels of his hart.

Holy Iob maketh mention, not onely of his manner of considering, but vvhat also hee considered, and what effect hee found in himselfe by the same. First hee considered (as I said) the wayes, foote-steps, & commaundements of God, and then his dreadfull power : to vvit, howe no man vvas able to auert or turn away his cogitation, but that his soule did vvhat it pleased, & by this (saith he) *considerans eum timore sollicitor* : I am made sollicitous or vwatchfull vvith feare, vvhen I consider him.

In which words he insinuateh two most excellent effects of consideration; First, the feare of God, of which it is vwritten, *salutis thesaurus timor Domini*, the feare of God is the treasure of saluation; & the second, y by this feare hee vvas made sollicitous, vvatchfull, & dilligent in Gods seruice, of vvwhich the Prophet Micheas saith thus. *I wil tell thee (O man) what is good, and what the Lord requireth at thy hands: to vvite, to doe iudgement & loue mercie, and to walke sollicitous and vvatchfull with thy God.*

Two effects of consideration.

Esay, 32.

Miche. 6.

But thou ô holy and blessed man Job, did this exercise bring foorth in thee, so great terror & feare of God: & so carefull vvatchfulnes for obseruing his cōmaundements? now I see vvell the cause vvhy thou vvritest of thy self, that thou diddest doubt and feare all thy vvorks & actions, vvere they neuer so circumspect. But what shal vve say now adaies (most happy saint) vvho do not doubt so much as our own dissolute, carelesse, and immoderate actions, vvho feelee no terror of God at al, nor do vse any note of vvatchfulnes in obseruing his cōmaundements? truly, this proceedeth of nothing els but of inconsideration vpon the doings of Job.

A consideration vpon the doings of Job.

Job. 9.

fideration : it proceedeth of lacke of knowledge both of God and of our selues. For (doubtlesse) if vve knevve either of these two things aright, (as indeede neither of them can be vvell vnderstoode vvithout the other) it could not bee, but that many of vs vvould change our vvrong courses.

O merciful Lord, what sinful man in the vvorld would liue as he doth, if he knevv either thee or himselfe as he should doe? I meane, if he considered vvhat thou art : & vvhat thou hast beene to other that haue lyued and continued in sinne as he dooth? Not vvithout great cause cryed so often & earnestly to thee, that holy Doctor of thy church, for obtaining of those tvvo points at thine hands: *vt cognoscam te, vt cognoscam me*: that I may knowve thee, and that I may knowve my selfe, saith hee, that is, that I may consider, and feele the true knowvledge heereof, for many men doe knowve, but vvith little commoditie.

*August. in
lib. confes.*

Knowledge
and beliefe
in grosse.

VVe knowve and belecue in grosse the misteries of our faith, that there is a God vvwhich revvardeth good & euil, that he is terrible in his counsell vpon the sons of men : that there is a hell

hell for sinners, a heauen for good
lyuers, a most dreadful day of iudge-
ment to come, a streight account to
be demaunded, and the like. All this
we knowe and beleue in generall, as
merchandise wrapped vp together
in a bundle. But for that wee vnfold
not these things, nor rest vpon them
in particular, for that wee let them
not downe into our harts, nor doe
ruminate on them with leysure and
attention: for that wee chewe them
not well in minde by deepe conside-
ration, nor doe digest them in heart,
by the heate of meditation, they re-
maine with vs as a sword in his sca-
berd, & doe help vs as little to good
life, (for which they were reuea- A simili-
led,) as a preseruatiue in our pocket tude.
neuer applyed, can helpe our health.
Vve beare the generall knowledge
of these mysteries locked vp in our
breastes, as sealed bagges of treasure
that be neuer tolde nor opened, and
consequently, wee haue neither fee-
ling, sence, nor motion thereby, euen
as a man may carry fire about him in
a flint stone without heate, and per-
fumes in a Pomander without smel,
except the one be beaten, and the o-
ther chafed.

The impor-
tance of cō-
sideration.

All standeth then (good Reader) in
thys one poynt, for direction of our
selues in this life, & for reaping be-
nefit by the misteries of our faith, &
Religion; that wee alot our selues
time to meditate, ponder, and consi-
der what these things doe teach vs.
For as the sicke man that had most
excellent remedies & precious poti-
ons set before him, could expect no
profit or ease thereby, if he only did
looke vpon them, or smelled them,
or tooke them in his mouth alone,
or should cast them forth of his sto-
macke agayne, before they were set-
led, or had time to worke their ope-
ration: euen so is it in thys case of
ours. And therefore with great rea-
son said S. Paul to Timothie, after he
had taught him a long lesson, *hæc me-
ditare*, meditate, consider, & ponder
vppon these things which I haue
shewed you, as if in other speeches
“ hee had said: all that hetherto I haue
“ tolde you, or written for your in-
“ struction, and all that euer you haue
“ heard or learned besides, will auayle
“ you nothing for your saluation, ex-
“ cept you meditate and ponder vpon
“ the same, and doe sucke out the iuyce
“ thereof by often consideration.

VWhere-

1, Tim. 4.

Wherefore to conclude this chapter, my deere and vvelbeloued brother, for that consideration is so precious and profitable, so needeful and necessary a thing as hath been declared, I thought it conuenient in thys first front & entrance of my booke, to place the mention and dilligent recommendation thereof, as a thing most requisit for all that ensueth. For without consideration, neither thys that I haue saide already, nor any thing els that shall or may bee sayde hereafter, can yeeld thee profit, as by lamentable experience we see dayly in the world, where many millions of men passe ouer theyr whole age, without taking profite of so many good Books, so many preachings, so many vertuous examples, so many terrible chastisements of God vpon sinners, which euery where they see before theyr face. But yet for that they will not, or haue not leysure, or dare not, or haue no grace to enter into consideration therof, they passe ouer all, as sick men do pylls, diuerting as much as they may, both their eyes & cogitations, from all such matters as are vngratefull to them.

The conclusion of the Chapter.

The misery of the world.

Iere. 30.

and 22.

But as good Ieremie sayth, the
B 5 time

Of inconsideration.

time vwill come vwhen they shall bee enforced to see and know, & consider these things, when perhaps it will be too late to reape any comfort or consolatiō therby. Wherefore (deere brother) that which perforce thou must doe in time to come, and that perhaps to thy greater damnation, (I mean to enter into consideration of thine owne estate,) doe that now willingly to thy comfort & consolation, for preparing the way to thy saluatiō. Preuent the day & redeeme the time, according to S. Pauls wise counsell; run not headlong with the world to perdition, stay sometime as holy Ieremie admonisheth thee, and say to thy selfe, *what doe I?* whether goe I? what course hold I? what shall be my ende? Take some time from thy pleasures, and frō the company of thy pleasant friends, to doe thys, althought it bee with losse of some pastime and recreation; for I assure thee, it will recompence it self in the end, & make thee merry when thy laughing friends shall weepe.

*Ephe. 5.**Iere. 7.*

The effect
of all the
Chapter.
following.

The effect of al the considerations that ensue, is, rightly to know God, for by knowing him, we shal knowe our selues, & all things els which are neces-

necef-

necessary for vs to know: & without knowing him, all knowledge in the world is vanitie, & meere folly. *Hæc est vita eterna*, (saith our Sauour Christ to his Father) *vt te cognoscant Iohn. 17. solum Deum verum, et quem misisti Iesum Christum.* This is life euerlasting, that men know thee which art onely true God, and Iesus Christ whom thou hast sent.

Gods nature and essence vvee can not know in this life; but the onely The way to
meane to knowe God in this world, know God
is, to know his Maiestie, to know his in this lyfe.
mercy, to know his iustice, to know
his iudgements; to know his hatred
against sin, his fauour to the good,
his benefites, and promises to all: his
grace, his threats, his wayes, his com-
maundements, his dealings towards
other men before vs: all which
things, the considerations follow-
ing doe set before our eyes, & con-
sequētly, they doe teach vs to know
GOD aright. Reade then therefore
(deere brother) with attention, and
remember the wordes that God v-
seth to vs all; *Vacate et videte quoni-* Psalm. 45.
am ego sum Deus. Take leysure, and
consider that I am a God. It must
not be doone in haste, nor (as the fa-
shion

Luke. 10.

shion is) for curiositie onely, to read three or foure leaues in one place, & so in another? but it must bee doone with such serious intention, as appertayneth to so great a businesse, which (in truth) is the weightiest that possible vnder heauen may bee taken in hand. It is the busines wherof Christ ment especially, when hee said, *unum est necessarium*, one onely thing is necessary. For that all other things in this world, are but trifles to this, and this alone of it selfe, of more importance than they all.

THAT

THAT THERE IS A
GOD, WHICH REWAR-
DETH GOOD AND EVILL,
against all Atheists of old, and
of our time.

*With the proofes alleadged for the
same, by the Iewe and
Gentile.*

CHAP. II.

IT is a thing both common and ordinary in Sciences and Artes, when they are learned or deliuered by other, to suppose diuers points & principles, and to passe them ouer without prooffe, as either knowne before to the learner, or els so manifest easie, & euident of themselves, as they neede none other prooffe, but onely declaration.

A common custome in Sciences to suppose principles.

So when wee take in hand to instruct a man in Chiuallrie, or feats of Armes, we do suppose that he knoweth before, (were hee neuer so rude) what a man, what a horse, what armor, what fighting meaneth: as also that warre is lawfull & expedient in diuers causes; the Princes of y world may wage the same; that Souldiours haue

An example in Chiuallry.

haue to liue in order and discipline vnder their regiment, that Kings for this cause doe holde their Generals, Licuutenants, Coronels, Captaynes, & other like Officers, in their bands, Garisons, Camps, and Armies.

In handy
crafts.

In manuall artes and occupations lykewise, it is euident, that diuers things must bee presupposed to bee foreknown by the learner; as in husbandry or agriculture; in bulding, in paynting, and other such exercises, when a man is to bee taught or instructed, it were not conuenient for the Teacher, to stand vppon euerie point or matter that appertaineth to the same, but must leaue and passe ouer many things, as apparant of themselves, or easie to bee discerned of euery learner by nature, sence, reason, or common experience.

In liberall
Sciences.

Grounds to
be graunted
in Sciences.

But yet in liberall sciences & professions of learning, is this more apparant, where not onely such common & vulgare points are to be presumed, without prooffe or discourse: but also certaine propositions are to bee graunted in the beginning, as grounds whereupon to build all the rest that insueth. So the Logitian (for example) will haue you yeelde ere he
enter

That there is a God.

33

enter with you ; *that contradictorie propositions cannot bee together eyther false or true, neither, that one thing may be affirmed & denyed of an other, in one and the selfe same respect and time.* In Logick.

The Morrall Phylosopher, wyll haue you graunt at the beginning, *that there is both good & euill in mens actions : and that the one is to bee followed, and the other refused.* In Morrall philosophie

The naturall Phylosopher, wyll haue you confesse, that all physicall bodies which depend of nature, haue motion in themselues, & are subiect to alterations, and *whatsoeuer is mooued, is mooued of another.* In Naturall philosophie

The Mathematique at his first entrance, wil demaund your assent, *that every whole is bigger than his parts :* as In the Mathematicks.

also, the Metaphisicke or Supernaturall Phylosopher, *that nothing can be, and not be at one time .* And so other The Metaphisick.

such like principles and common grounds, in these and all other Sciences are to be demanded, graunted, & agreed vpon at the beginning, for the better pursute and establishment of that which hath to follow, being things in themselues, (as you see) either by nature, common sence, or
expe-

In Diuinitie.

Heb. 11.

Two principles in Diuinitie.

1.

2.

Psalme. 4.

experience, most cleere & manifest.

And is not this also in Diuinitie (trowe you) and in the affayres that we haue now in hand? yes truly, if wee belecue S. Paule, who writeth thus to the Hebrues : *Credere oportet accedentem ad Deum, quia est, et inquirantibus se remunerator sit.* He that is coming towards God, must belecue that there is a God, and that he is a rewarder of such as seeke him. Beholde heere two principles, wherein a man must bee resolued before hee can seeke or drawe vnto God. The one, *that there is a God*, and the other, *that the same God is iust*, to reward euery man according to his deserts.

VVhich two principles or general groundes, are so euident indeede of their own natures, & so ingrafted by Gods owne hand, into the mind and vnderstanding of euery particuler man, at his natiuitie, (according to the saying of the Prophet : *the light of thy countenance is sealed vpon vs* (O Lord,) that were not the times wee lyue in, too-too wicked, and the shamelesse induration of sinners intollerable, wee should not neede to stand vpon y^e prooffe of these poynts for confirmation of our cause that

we

we now intreate, of resolution; but rather supposing and assuring our selues, that no resonable creature lying, could doubt of these principles; should pursue only the consideration of other things, that might styr vp our wills to the performance of our dueties towards this GOD that hath created vs, and remayneth to pay our reward at the end.

But for so much as iniquitie hath so aduanced her selfe at this day in the harts of many, as not onely to contemne and offend their Maker, but also to denie him, for patronage of their euil life, & for extinguishing the worme of their own afflicted & most miserable consciences; I am enforced before all other things, to discouer this fond and foule error of theirs, and to remoue also this refuge of desperate iniquitie, by shewing the inuincible veritie of these two principles, the one depending of the other in such sort, as the first beeing prooued, the second hath of necessitie to follow. For if once it be manifest that there is a God, which hath care & prouidence of all those: whom he hath created & gouerneth; then must it ensue by force of all
con-

The cause
of thys
Chapter.

If there be
a God, he
is a iust re-
warder.

cōsequence, that he is also to reward the same men, according to their good lyuing and deserts of this life.

*See Lactantius at large, in his booke of the workmanship of the world. The workes of y^e world doe declare the work-man.

First then to proue this principle, *That there is a GOD*, I neede vse no other argument or reason in the world, but only to referre each man to his owne *sence, in beholding the world, wherof euery part & portion is a most cleere glasse, representing God vnto vs, or rather a fayre Table, wherein God hath drawn or imprinted himselfe, in so manifest characters and legible Letters, as the simpliest man lyuing, may read and vnderstand them.

In respect heereof said the VVise-
 “ man so long agoe. That vaine and
 “ foolish were all those, who confide-
 “ ring the workes that are seene in the
 “ world, could not thereby rise to vn-
 “ derstand the work-man. And he gi-
 “ ueth this reason.

Wisd. 3.

A magnitudine enim speciei creature, cognoscibiliter poterit Creator horum videri. For that by the greatnes of beauty in the creature, may the Creator therof be scene and known. Which S. Paule confirmeth, when hee saith, that the inuisible thinges of God, may bee scene and knowne by the visible creatures of the

Rom. I.

the world. VVhich is to bee vnder-
stood in this sense, that as a prisoner
in a dungeon, may easily by a little
beame that shineth in at a chincke,
conceiue ther is a Sun, from whence
that beame descendeth: & as a Tra-
uailer in the wildernesse that falleth
vpon some channell or brooke, may
ascend by the same to the VVell or
Fountaine: euen so, hee that behol-
deth & considereth the wonderfull
workes of this world, may thereby
conceiue also, the wonderfull Arti-
ficer or work-man that made them.

If a man should passe by Sea, into
some forraine, strange, or sauage
Countrey, where nothing els but
birds and beasts doe appeare: yet if
he should espye some exquisite build-
ing, or other worke of arte & rea-
son in the place, he would presently
assure himselfe, that some men dwelt
or had beene in that Countrey, for
that such things could not be doone
by beasts or vnreasonable creatures,
euen so in the view and considerati-
on of this world.

If we cast our eyes vpon the hea-
uens, we remain astonished with the
myracles that we behold: but who
made them? we see the skyes of ex-
ceeding

A simili-
tude.

The hea-
uens teach
GOD.

ceeding great highnes, distinguished with collours, and beautie most admirable; adorned with starres and Planets innumerable, and these so qualified with their diuers, different, and vnequal motions, as albeit they neuer moue or goe together, yet doe they neuer giue let or hinderance the one to the other, nor change their course out of order or season.

Iob. 28.

Quis enarrabit cœlorum rationem, et concentum cœli, quis dormire faciet?
 “ VWho is able to declare the reason
 “ of these heauens, or who can make
 “ cease or sleepe the vniforme course
 “ of theyr motions, saith God to Iob?
 As who would say, that because no man or mortal creature can do this, therefore may we imagine of what power & perfection theyr maker is. VWhich King Dauid had done when
 “ he pronounced, *Cœli enarrant gloriam Dei, et opera manuum eius, annunciat firmamentum*, the heauens declare the glorie of God, and the firmament dooth preach the workes
 “ of his hands.

The earth
teacheth
GOD.

If we pull downe our eyes from heauen to earth, we behold the same of an infinite bignesse, distinguished with hils and dales, woods and pastures,

stures, couered with all varietie of
grasse, hearbes, flowers, and leaues:
moystened with Ryuers, as a body
with veynes, inhabited by creatures
of innumerable kindes & quallities:
enriched with inestimable and end-
lesse treasures, and yet it selfe stan-
ding, or hanging rather vvith all his
weight and poyle, in the middest of
the ayre, as a little ball without prop
or pyller. At which deuise and most
wonderfull myracle, God himselfe,
as it were glorying, sayde vnto Iob,
Where wert thou, when I layde the *Iob, 38.*
foundations of the earth? Tell mee if
thou haue vnderstanding, who measu-
red it out, or drew his line vppon the
same? Wherevpon are fastened the
pyllers of his foundation, or who layde
the first corner stone thereof?

If we looke neyther vp nor down, *The Sea*
but cast our countenannce onely a- *sheweth*
side, wee espy the Sea on each hande *GOD.*
of vs, that enuironeth round about
the Land. A vast creature, that con-
tayneth more wonders than mans
tongue can expresse. A bottomlesse
gulfe, that without running ouer,
receyueth all Riuers which perpetu-
ally doe flowe. A restless fight and
turmoyle of vvaters, that neuer re-
pose

*Arist. lib. de
mirabilib.*

pose neither day nor night. A dreadful, raging, and furious element, that swelleth and roareth, and threatneth the Land, as though it would deuoure it all at once. And albeit in situation it be hier than the earth, as the Phylosopher sheweth, and doe make assaults daily towardes y same with most terrible cryes, and waues mounted euen to the skye: yet when it draweth neere to the Land, and to his appoynted borders: it stayeth vpon the suddaine, though nothing bee there to let it, and is enforced to recoyle backe againe, murmuring as it were, for that it is not permitted to passe any further.

Iob. 38.

Of which restraint, GOD asketh Iob this question. *Who hath shut vp the Sea with gates, when he breaketh forth in rage as from his mothers womb?* VWhereunto no man being able to giue aunswer, God aunswereth himselfe, in these words: *I haue limitted him with my bounds, and I haue set him both a doore and a barre, and haue saide vnto him, hetherto shalt thou come, and shalt not passe further: heere shalt thou breake thy swelling waues.*

This in summe, is of things without vs. But if we should leaue these, and

and enter to seeke God within our
 selues, whether we consider our bo-
 dies or our soules, or any one part
 thereof, we shall find so many strange
 things, or rather so many seas of mi-
 racles and wonders, that preach and
 teach theyr Maker vnto vs, that wee
 shall not onely perceiue & see God
 most euidently, but rather (as a cer-
 taine old Heathen hath written) we
 shall feele and handle him in hys
 workes. Which kinde of speech also
 S. Paule himself doubted not to vse,
 affirming that God hath giuen space
 to euery man in this life to seek him,
Si forte attrahent eum aut inueniant :
 if perhaps they woulde handle him,
 or find him out. VWhich manner of
 words doe signifie, that by conside-
 ration of Gods creatures, and espe-
 cially of the wonders in man him-
 selfe, we may come to see and per-
 ceiue the Creator so cleerely; that
 in a sort we may be saide to handle
 and feele him. So ioyntly doe all
 thinges concur to the manifestati-
 on of theyr Maker: so manifestly &
 effectually doe they teach, demon-
 strate, and paint out God vnto vs;
 nothing being so little, that decla-
 reth not his greatnesse: nothing so
 great,

The thinges
 in man de-
 clare God.

*Iamblicus de
 Myst. cap. 1.*

Acts. 17.

That there is a God.

great, which acknowledgeth not his soueraigntie : nothing so lowe, that leadeth vs not vp to behold his Maiestie, nothing so high, that descendeth not to teach this verity.

It were a labour without end, to goe about in this place to alleadge what might be saide in the prooffe of this principle, *That there is a GOD*, seeing there was neuer yet learned man in the world, eyther Gentile or other, that acknowledged and confirmed not the same, beeing driuen thereunto by the manifest euidence of the trueth it selfe.

Olde Atheists.

Laertius lib. 2. et 4. de vit. Phyls.

Psalm. 13. and 52.

If you obiekt against me *Diagoras, Protagoras, Theodorus, Cyrenensis, Bion Borysthines, Epicurus*, and some few others, that were open Atheists, and denyed GOD, I aunswer, that some of these were vterly vnlearned, and rather sensuall beastes than reasonable men; and consequently might deny any thing, according to the saying of holy Dauid, *The foole sayd in his hart there is no God.* Others, that had some smack of learning, rather iested at the falshood of theyr own Panisme Idols, than denyed the beeing of one true God.

But the most part of these men in deede

deede, and such others, as in old time were accounted Atheists, denied not God so much in words, as in life & facts; such as S. Paule called Athe- *Rom. 1.*
ists in his dayes, that obeyed theyr *Phil. 3.*
bellyes, and followed their pleasures in sinne and scusualitie: not vouch-
safing to thinke of God in this lyfe, (such was the Epicure, & many other are at this day of his profession) but *Lactant. lib.*
yet (as Lactantius wel noteth) when *3. institut.*
the same men came to be sober, and spake of iudgement (as at their death or other time of distresse & miserie,) they were as ready to confesse God, as any other whatsoever.

But for learned men, & people of discretion, sobrietie, and iudgement, there was neuer yet any (were hee Jew or Gentile) that doubted in this veritie, but had meanes of probations to confirme the same, as more particularly in the rest of this Chapter shall be declared.

¶ How the Heathen prooued
there was a God.

SECT. 2.

Among the Gentiles or Heathen people, those men were alwayes
C of

Phylosophers.

Foure principall Sciences.

The Mathematick pro-
ueth not
GOD.

That ther is a God.

of most credite and estimation, that professed the loue of wisdom, & for y^e respect were termed Philosophers. VWho beeing deuided into diuers sorts & sects, had four principal Sciences, wherof they made profession, each one of these hauing other lower Sciences comprehended vnder it.

The first of these foure, is called Naturall Phylosophy: the second, Morral; the third, Supernaturall, or Metaphisick; the fourth, Mathematick. And for the first three, they haue each one their proper meanes & peculiar proofes, wherby to conuince, that there is a GOD. The fourth, which is the Mathematicke, for that it hath no consideration at all, of the efficient or final cause of things, (vnder which two respects & considerations only, God may be known & declared vnto men in this world) therefore this Science hath no proper meane peculiar to it selfe, for proouing this veritie, as the other Sciences haue, but receyueth the same as borrowed of the former.

¶ The Naturall Phylosopher.

THE Naturall Phylosopher among the Gentiles, had infinite arguments

ments, to prooue by creatures, that there was a God, but all hee reduced to three principall & generall heads, which he tearmed *Ex Motu, ex Fine, et ex Causa efficiente*. That is, arguments drawne from the Motions, from the Ends, and from the Cause efficiēt of creatures that we behold; which tearmes y^e examples following shall make cleere and manifest.

The argument of *Motion*, standeth vpon this generall ground in philosophy, that *what soeuer is mooued, is mooued of another*: Wherin also is obserued, that in the motions of creatures, there is a subordination the one to the other. As for example; These inferiour bodies vpon earth, are mooued and altered by the ayre & other elements: and the elements are mooued by the influence & motion of the Moone, Sunne, and other heauenly bodyes; these Planets againe are mooued from the hyghest Orbe or Sphere of all, that is called *The first moueable*: aboue which wee can go no further among creatures.

The first argument in Naturall philosophy
Arist. lib. 7. et 8. phy.

Primum mobile.

Now then asketh the Philosopher, who mooueth this *first moueable*? for if you say that it moueth it selfe, it is against our former ground,

that nothing is mooued in nature but of another. And if you say that some other thing mooueth it, then is the question again, who moueth that other? and so from one to one, vntill you come to some thing that mooueth, and is not moued of an other, and that must needes be God, which is aboue all nature.

*Plato lib. 10.
de legib.*

*Arist. lib. 8.
pyfic. cap. 5.*

An argu-
ment taken
from the
Clocke.

This was the common argument of Plato, and of Aristotle, & of al the best philosophers. And they thought it a demonstration vnauoydable, & it seemeth they were admonished of this argument by consideration of the Clock, whose hammer when it striketh, sheweth the next wheele wherby it is moued, and that wheele sheweth to another wheele, and so from one to one, vntill you come to him that was the first cause of motion to all the wheeles, that is, to the Clock-maker himselte.

*Arist. lib. de
mundo.*

Aristotle, to King Alexander, vsseth this pretie similitude. That as in a Quiar of fingers, when the foreman hath gyuen the first tune or note, there ensueth presently a sweet harmonie, and consent of all other voyces, both great and small, sharpe & meane: so God in the creation of the

this world, hauing giuen once the first push or motion to the highest heauen, called *Primum mobile*, there ensueth vppon the same, all other motions of heauens, planets, elements, and other bodies, in most admirable order, concord, & congruetic, for conseruation & gouernment of the whole. And thus is God proued by argument of motion. A similitude.

The other two arguments of the *End*, and of the *Cause efficient of creatures*, are made euident in a certaine manner, by this that hath beene spoken of motion. For seeing by experience, that euery thing brought forth in nature, hath a peculiar end appoynted, whereto it is directed by the self same nature, (as we see y^e bird is directed to build her nest by nature, the Foxe to make his den, & so so the like in all other creatures,) the Philosopher asketh here, what thing is that that directeth nature herselfe, seeing each thing must haue somewhat to direct it to his end? And no answer can be made, but that the Director of Nature, must bee some thing aboue nature, which is GOD himselfe. This argument of the *finall End*, is most excellently handled, by

The second argument of Naturall philosophy

Phylo lib. de
opific. mund.

The third
argument
of Naturall
philosophy.

* Vide Plu-
tarch de pla-
cetis phylos.

Arist. lib. 8.

phys. et lib.

de Gen. et

corrup.

Arist. lib. de

mund. Et vi-

de Ploti. lib.

de mundo.

Phylo Iudeus, in his learned treatise,
Of the workmanship of the world.

From the Cause efficient, the Phylo-
sopher disputeth thus. It is euident
by all reason, in respect of the cor-
ruptions, alterations, and perpetuall
motions of all creatures, that thys
world had a beginning, & * all excel-
lent Philosophers that cuer were.
haue agreed therupon, except Aristotle,
who for a time held a fantasy that
the worlde had no beginning, but
was from all eternitie; albeit at last in
his old age, he confessed y contrarie,
in his Booke to King Alexander.

This then being so, that this world
had a beginning, it must needes fol-
low also, that it had an efficient Cause.
Now the is the question, who is that
efficient Cause that made the world?
If you say, that it made it selfe, it is
absurde, for how could it haue pow-
er to make it selfe, before it self was,
and before it had any being at all? If
you say, that something within the
world, made the world: that is, that
some one part of y world, made the
whole: this is more absurde; for it is,
as if a man should say, that the finger
(& this before it was a finger, or part
of y body) did make the whole body

VWhere-

Wherefore we must confesse by force of this argument, that a greater and more excellent thing, than is the whole world put together, or than any part thereof, made the world, and was the *Cause efficient* of the frame that wee see; and this can be nothing els but God that is about the world. So that heereby we see, how many waies the Naturall Phylosopher is fraught with arguments, to proue there is a God, and that by reason only, without all light or assistance of fayth.

¶ *The Metaphisique and his argument.*

BV T the Metaphisique, or Supernaturall Phylosopher among the Gentiles, as he to whom it appertained most in speciall to handle these high and supernaturall affayres, and many more arguments and demonstrations, to proue and conuince the being of one God.

And first of all he saide, that it could not stand with any possibility in his Science, that *Ens finitum*, a thing finite, or closed within bounds or limits, (as this world, and euery creature therin is) could be, but from

The first argument in Metaphisicke,

some Maker or Creator. For (saith he) the thing that in it selfe is not infinite, hath his bounds & limits, and consequently there must bee some thing, that assigned these bounds & limits. And seeing in this world there is no creature so great, which hath not bounds and limits, we must of necessitie imagine some infinite supreme Creator or Maker that limited these creatures, even as we see that the Potter (at his pleasure) giueth boundes and limits to the pot that he frameth.

A Maxime
in Meta-
phisicke.

*Arist. lib. 3.
metaphis.
capit. 2.*

Thys argument the Metaphisicke confirmeth by a ruled principle in his Science. *That euery thing which is by participation, must be reduced & referred to some other thing, that is not by participation, but of it selfe.* And hee calleth a thing by participation, which is not in the fullest or highest degree of perfection in his kind, but may haue addition made vnto it. As for exmple; water, or any thing els that is heated by fire, is hote by participation, and not of it selfe, for that it may alwaies be hotter, & haue addition of heate made vnto it; but fire is hote of it selfe, and not by participation, for that it hath heate in the
highest

highest degree, and in that kinde can receyue no addition, wherefore the heate of all other things, which are hote by participation of fire, are reduced (concerning theyr heate) to the heate of fire, as to their originall.

Now then (saith the Metaphisick) we see by experience, that all the creatures and parts of thys worlde, are *things by participation onely*, for that they are infinite in nature, and haue limitations in all theyr perfections, and may receiue additions to the same, & consequently, they must of necessitie be referred to some higher cause that is infinite in perfection, & consisteth of it selfe alone, without participation from others: & thys is God, who being absolute, endlesse, and without all limitation of perfection in himselfe, deriucth from his own incomprehensible infinitnesse, certaine limited natures and perfections to euery creature: which perfections in creatures, are nothing els but little particles, & participations of the bottomlesse sea of perfections in the Creator, whereunto they are to be referred and reduced, as the beame to the Sunne, and the brooke to the Fountaine.

Howe all
creatures
are by parti-
cipation of
GOD.

The second
argument in
Metaphi-
sicke.

Multitude.
Plato in
Parmen.

*Primum
mobile.*

M I C R O -
C O S M O S .

The infinite
things that
proceede
from the
soule.

A second argument vseth the Metaphisicke, grounded vpon certaine rules of vnitie, wherof one principle is, *That euery multitude or distinction of things, proceedeth from some vnitie, as from his Fountaine.*

This he sheweth by many examples of things in this world. For we see by experience, that y diuers motions or mouing of the lower Spheres or bodies celestial, do proceed of the mouing of one highest Sphere, & are to be referred to the same, as to theyr Fountaine. Many Riueres are reduced to one well or of-spring: innumerable beames to one Sunne: & all the boughes of a tree to one stock.

In the body of Man, which for his beauty and variety, is called the *little world*: the veynes which are without number, haue all one beginning in the Lyuer, the arters, in the heart, the sinnowes, in the brain. And that which is more, the infinite actions of life, sence, and reason in man, as generations, corruptions, nourishments, digestion, & alteration; feeling, smelling, tasting, seeing, hearing, mouing, speaking, thinking, remembering, discoursing, and ten hundred thousand particular actions, operations

tions and motions besides, which are exercised in mans body, vnder these or other such names and appellations: all these (I say) being infinite in number, most admirable in order, & distinct in euery theyr office and operation, doe receiue notwithstanding theyr beginning from one most simple vnitie, and indiuisible substance, called the soule, which produceth, gouerneth, and directeth them al to so innumerable, different and contrarie functions.

By this concludeth the Metaphysicke; that as among the creatures, we finde this most excellent order & connexion of things, vwhereby one bringeth forth many, & euery multitude is referred to his vnity: so much more in all reason, must the whole frame of creatures contayned in the world, (wherein there are so many millions of multitudes with their vnities) be referred to one most simple & abstract vnity, that gaue beginning to them all, and this is God.

A third argument vseth the Metaphisick, deriued from the subordination of creatures in this world; which subordination is such, & so wonderful, as we see no creature by nature

The third argument in Metaphisick. Subordination.

serueth

serueth it selfe, but another, and altogether doe conspyre in seruing the common. We see the heauens doe moue about cōtinually without ceasing, & this not to serue theselues, but inferiour creatures, lesse excellent than theselues. We see y water moisteneth the ground, the ayre cooleth, openeth, & cherisheth the same, the Sunne heateth and quickeneth it, the Moone & Starres poure foorth their influence, the windes refresh it, and all this not for themselues, but for other. The earth againe, that recey-ueth these seruices, vseth not the same for herselfe, or for her owne cōmoditie, but to bring forth grasse wherewith to feede Cattell, & they feede not for themselues, but to giue nourishment vnto man.

A simili-
tude.

Now then (sayth the Metaphisick) if a man that stood a farre off vpon a Mountain, shold see in a field vnder him, a great, huge, and maine Armie of Souldiours, most excellent well appointed, each one in order agreeing with the other, deuided into Rankes, Squadrons, Companies, and Offices; subordinate the one to y other by degrees, & yet all tēding one way, all theyr faces bent vppon one place

place, al mouing, marching, and turning together, all endeououring with alacritie towards the performance of one common seruice by mutuall assistance, without dissention, discord, difference, or clamor; he that should see this (sayth the Metaphisicke) as he could not but imagine some Generall high Captaine to be among these Souldiours, whom all obaied, & from whose supreamē cōmaundement & order, this most excellent subordination, agreement, & vnion proceeded, so much more, vpon consideration of the former coherence, consent, and miraculous subordination of creatures among themselues in their operations, must we inferre, that they haue some generall commaunder ouer them all; by whose supreamē dispositiō, each creature hath his charge & peculiar taske appointed, which he must performe, for the common and vniuersall seruice of the whole.

The fourth reason or argument alledged by the Supernaturall Philosopher, is, of the marucilous prouidence arte and wisdome, discouered in y^e making of euery least creature wythin the vvorlde. For seeing there

The fourth argument in Metaphisick. Prouidence.

* Lucrecius
made diuers
bookes a-
gainst the
workman-
ship of the
world.

there is nothing so little, nothing so base or contemptible, within the compasse of this heauen that couereth vs, but if you consider it, you finde, both arte, order, proportion, beauty, and excellencie in the same: thys cannot proceed of Fortune, as foolish * Lucrecius and some other would haue it, for that Fortune is casualty without order, rule, or certaintie, & therefore needes it must come from the wisdom and prouidence of some omnipotent Creator.

If you take a flye, or a flea, or a leafe from a tree, or any other, the least creature that is extant in the world, and consider the same attentively: you shall finde more myracles, than parts therein: you shall finde such proportion of members, such varietie of collours, such distinction of offices, such correspondence of instruments, & those so fit, so well framed, so coherent, and so subordinate: as the more yee contemplate, the more ye shall maruaile, neyther is there any one thing in the worlde more effectuell, to drawe a man to the loue and admiration of his Creator, than to exercise himself often in this contemplation, for if
hys

hys heart be not of stone, this will moue his affection.

WVe read of Galen, a prophane & *Galen. lib. 5. de vsu part.*

very irreligious Phisitian, who as himself confesseth in a certain place, taking vpon him to consider of the parts of mans body; & finding much wisdom in the order, vse, and disposition of the same, sought first to giue the praise & glory therof to nature, or to some other cause than to God. But in proceffe of time, beeing oppressed (as it were) with the exceeding great wisdom, cunning & prouidence, which he discovered in euery least parcell & particle of mans body, wherein nothing was redundant, nothing defectiue, nothing possible to be added, altered, or better deuised; he brake forth into these

words: *Compono hic profecto canticum in Creatoris nostri laudem, quod vltra* *Lib. 3. de vsu. par.*

res suas ornare voluit, melius quam vlla arte possent. Heere truely doe I make , ,
a song in praise of our Creator, for , ,
that of his own accord, it hath pleased him to adorne and beautifie his , ,
things better, than by any art possible it could be imagined. , ,

Heereby then doth the Metaphysicke gather and conclude most evidently,

dently, that there is a God, a Creator, a most wise and powerfull artificer, that made all things: such a one, as exceedeth all boundes of nature, & of humaine abilitie. For if all the world should ioyne together, they could not make y^e least creature that we see in this world. He concludeth also, that the for-sight & prouidence of this Creator is infinite, for things to come in all eternitie; and finally, that his wisdom & cogitations are inscrutable. And albeit sometime he reueale vnto vs some part therof, yet often againe we erre therein. For

A wonder-
full speech
of a Hea-
then.

which cause, a wise Heathen Platonick concludeth thus, after long search about these affayres. I will praise God (saith he) in those things I vnderstand, and I will admire him in those things which I vnderstand not. For I see that my selfe oftentimes, do things wherein my seruants are blind & conceiue no reason. As also I haue seene little chyl dren, cast into the fire Jewels of great price, and their Fathers writings of great learning and wisdom, for that they were not of capacitie to vnderstand the value, & worthines of the thing.

Plotin. lib. de
provi.

One argument more wyll I alledge

ledge of the Metaphisick, grounded vpon the immortalitie of mans soule; which immortalitie is proued with one consent of all learned men, (as Plato alledgeth) for that it is a spyrít and immateriall substance, whose nature dependeth not of the state of our mortall body, for so by experience we see daily, that in old men & withered sickly bodies, the minde & soule is more quick, cleere, pregnant, and liuely then it was in youth, whe the body was most lusty.

The fifth argument in Metaphisicke. Immortalitie of the soule. *Plato. lib. 10 de Republ.*

The same is also proued by the ynquēchable desire which our mind hath of learning, knowledge, wisdom, and other such spirituall and immateriall things, wherein her thirst by nature is so great, as it cannot bee satisfied in this life, neither can the objects of sence & bodily pleasures, or any other commodity or delight of this materiall world, content or satiate the restless desire of this immaterial creature. VVhich is an euident argument to the Phylosopher, that some other object and contentation, is prepared for her in another world: and that of such excellencie and supereminent perfection, as it shall haue in it all wisdome, all learning,

VVhen the desire of our soule shall be satisfied.

ning, all knowledg, all beautie, & all other causes of loue, ioy, & contentation, wherein our soule may rest for euer.

*Themist. in
lib. de ani-
ma.*

*Plut. de pla-
cit. phylos.*

The mea-
ning of olde
Phyloso-
phers, tou-
ching *Ani-
ma mundi.*

This being so (sayth the Phyloso-
pher) that the soule & mind of man
is immortall, of necessity it must en-
sue, that an immortall Creator sent
the same into our bodies, and that to
him againe it must returne after her
departure from this lyfe heere. This
was the true meaning indeede (how
soeuer some latter interpreters haue
mis-vnderstood the same) of that
ancient doctrine of olde Phyloso-
phers, which Plutarch alledgeth out
of Pythagoras & Plato: affirming,
that all particular soules of men,
came sent frō one generall & cōmon
soule of the whole world, as sparkles
from the fire, and beames from the
common Sunne: and that after their
seperation from theyr bodyes, they
shall returne againe to that generall
soule, called *Anima mundi*: the soule
of the world (for that it giueth life &
being to the world) & so to remaine
with that generall soule eternally.

This was the doctrine of old Phi-
losophers, which seemed indeede to
haue beene nothing els, (though de-
liuered

liuered in other speeches) but that which Salomon himselfe affirmeth in playner wordes, *Et spiritus redibit ad Deum, qui dedit illum* : & our soule or spirit shal return to God that gaue it vnto vs. And this may suffice for a taste of that which the Metaphisicke or Supernaturall Phylosopher can say, for prooffe that there is a God.

¶ *The Morral Phylosopher.*

Here remayneth yet a third part of humaine wisdom or philosophy, called Morral, whose reasons & arguments for prooffe of this veritie, I haue of purpose referred to the last place, for that they bee more plain and easie than the former, and more sientible to the capacitie of every simple and vnlearned Reader.

For first of all, hee obserueth in the very natural inclination of man, (be his manners otherwise neuer so) that there is a certain propention and disposition to confesse some GOD or Deitie; as by example he prooueth in all Nations, were they neuer so fierce or Barbarous, yet alwayes confessed they some God by nature,

* Tertullian
handleth
thys poynt
excellently
in Apolog.

*Seneca lib. 1.
de ira Suet.
in Caligu.*

The saying
of Zeno,
touching
the death of
Atheists.

nature, though no man did teach or instruct them therein. The same is confirmed by the common vse of all Heathens, in * lifting vp theyr eyes and hands to heauen, in any suddain distresse that commeth vppon them. Which importeth that nature herself hath ingrafted this feeling, that there is a God. Yea, further he alledgeth, that by experience of all ages, it hath been proued, that Atheists themselves, that is, such men, as in their health & prosperitie, for more liberty of sinfull life, would striue against the being of any God; when they came to die, or fall into any great misery, they of all other men, would shew themselves most fearfull of this God, as Seneca declareth, and as Suetonius sheweth in the example of Caligula. VVhich is a token, that theyr conscience inforced them to beleue a God-head.

Nay, Zeno the Phylosopher was wont to say, that it seemed to hym a substantiall prooffe of this veritie, to heare an Atheist at his dying day preach God frō a paire of gallows or rather such place of misery, (whē he asked God & nature forgiuenes than to heare all the Philosophers in

the worlde dispute the poynt; for that at this instant of death and myserie, it is lyke, that such good fellows doe speake in earnest and sobrietie of spirit, who before in their wantonnes, impugned God, cyther of vanitie, ambition, sensuallitie, or dissimulation.

Now then, when the Morral Philosopher hath proued by this naturall inclination of man, that there is a God, which hath imprinted in vs such a feeling of himselfe, as no conscience can deny him, when it cometh to speak sincerely: the steppeth he a degree further, and proueth that this God which is acknowledged, can be but one; for that if hee bee a God, he must be infinite, and if he be infinite, he can haue no companion, for that two infinite things cannot stand together, without impeachment the one of the others infinitie.

The reason why there can be but one God.

Lact. lib. 2. diui. instit. cap. 2.

Deus et non Dii.

Hee prooueth the same by the custome of the most Gentiles, who (as Lactantius well noted in his tyme) when they swore, or cursed, or praied, or wished any thing hartily, (especially in affliction, that lighteneth the understanding,) theyr fashion was to say, God, and not the Gods. And for

Plato Epist.
13. ad Dyo-
nisi.

for the learned sort of them, how-
soever they dissembled, and applyed
themselves outwardly to the error of
the common people, yet in earnest
they neuer spake of more than of one
God, as Plato signifieth of himselfe
to Dionisius King of Sicilie, in a cer-
taine Letter, wherein he gaue him a
signe when hee spake in earnest, and

when in iest. *Hinc discis tu, scribam ego
serio, nec ne: cum serio, ordior Epistolam
ab uno Deo, cum secus, a pluribus.* By

- “ this signe shall ye knowe whether I
- “ write in earnest or not: For when I
- “ write in earnest, I beginne my Letter
- “ with one God, and when I write not
- “ in earnest, I doe begin my Letter in
- “ the name of many Gods.

Cyrillus lib.
2. cont. Iuli.

Plotin. En-
nea. 1. lib. 8. 1
2. et Eu. 6.
lib. 4. capit.
12. 3. 4.

Iulian the Apostata, in hys three
most scornfull Bookes that he wrote
against vs Christians, (whom con-
temptuously he called Galileans) en-
deuouring by all his meanes to ad-
uance and set forth the honour of
Paganisme, alledgeth this Plato for a
chiefe pyller and father thereof, and
dareth preferre him with our Mo-
ses: and yet you see what he testifi-
eth of himselfe. And that this was
his perpetuall opinion, three of his
most worthy Schollers, I mean three

That there is a God.

65

of the most learned that euer professed the Platonick sect, Plotinus, Porphyrius, and Proclus, all Heathens themselves, doe testifie & proue in dyuers parts of theyr workes, assuring, that both they and their master Plato, neuer beleued indeede but onely one God. And as for Socrates that was Platos Master, and pronounced by the Oracle of Apollo, to bee the wisest man in all Greece; the world knoweth that hee was put to death for iesting at the multitude of Gods among the Gentiles.

Aristotle that ensued after Plato, began y^e sect of Peripateticks, & was a man so much giuen to the search of Nature, as in many things he forgot the Author of Nature, or at least wisely, he treated little & very doubtfully therof, yet in his old age, when hee came to write the Booke of the world to K. Alexander (which Booke Iustine the Martyr esteemed greatly, and called it the Epitome of all Aristotles true philosophy) he resolved the matter more cleerely, saying thus of God, *Hee is the Father of gods & men, he is the maker & conservator of all things that be in the world.* And he addeth further in the selfe same place,

Porhy. lib. 2. de abst. et lib.

de occa. cap.

21. Procl. in

theolo. Pla-

ton. et lib. de

anima. et

Dem. 1. 31.

42. 53.

Socrates.

Apuleius, A-

legus, et La-

erti. in vita

Socratis.

Aristotle &

the Peripa-

teticks.

Iust. in

Apolo.

Arist. lib. de

mundo.

*Theo. in me-
taph. Alex.
Aphrod. lib.
de providen.*

place, that the multitude of many Gods, was inuented to expresse the power of this one God, by the multitude of his ministers : so that hee maketh all Gods to be seruants besides onely one. VVhich sentence of theyr Master, Theophrastus and Aphrodiseus, two principal Peripatetickes, doe confirme at large.

Zeno & the Stoickes.

Zeno the cheefe and Father of the Stoicks was wont to say, (as Aristotle reporteth) that, *either one God, or no God.* Which opinion is auerred euerly where, by Plutarch and Seneca, two most excellent writers, & great admirers of the Stoick seueritie. And before them, by Epictetus, a man of singuler account in that sect, whose words were esteemed Oracles. *Discendum ante omnia, vnum esse Deum, omnia regere, omnibus providere.* Before all things (saith he) we must affirme that there is one God, and that this God gouerneth all, and hath providence ouer all.

Plut. de oracul. defect. de transc. de quest. Plat. Seneca de vita beat. de provid. in Epist. Epict. apud Arianum.

The Academicks.

As for the Academiks, who made the fourth deuision or sect of Philosophers, it is sufficient which I haue mentioned before, that Socrates their founder, was caused to dye for his opinion in this matter ; albeit

seeme

seem, that such as insued in that sect,
whose profession was to dispute and
doubt of euery thing, * came at * So in this
length, by their much iangling and tyme of va-
disputing, to beleue and hold no- rietie of
thing. Wherof Cicero himselfe may Sects.
be an example, who in his Bookes
De natura Deorum, followeth so farre
the Academicall veine of doubtfull
disputing to and fro, about the na-
ture of Gods, as hee may seeme (and
so did he to dyuers Christians of the
Primatiue Church) to be very irre-
solute whether there were any God
or no. Albeit in the end he make
shew to conclude very plainly and
peremtorily with the Stoicks.

*Arnob. cont.
gentes.*

All the foure sects of Philosophers All old Phi-
then, who in theyr times bare the losophers
credite of learning & wisdom, made acknow-
profession of one GOD, when they ledged one
came to speake as they thought. But GOD.

if we ascend vp hyer, to the daies be-
fore these sects began, that is, to Py- * *Vide apud*
thagoras, * & Archytas Tarentinus, *Plutarch de*
and before them againe, to Mercuri- *placitis phy-*
us Trismegistus, that was the first pa- *los. Trismeg.*
rent of phylosophie to the Egypti- *in Pamand.*
ans: we shall finde them so resolute *et in Asclep.*
and playn in this poynt, as no Chri-
tian can be more. VVherfore he that

desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens of all ages: let him read but S. Cyrils first Booke against Iulian the Apostata; or Lactantius his first and second books against the Gentiles, and hee shall remaine satisfied.

The recollection of the first argument in Morral philosophy.

This then is the Morral Phylosophers first argument: the inclination of al people to beleue a God-head: the instinct of nature to confesse it, the force of mans conscience to fear it, the custome of all Nations to adore it. And finally, the consent and agreement of all learned and wyse men, in applying this God-head not to many, but to one only, that made this world, and gouerneth the same.

Trismeg. in Peman. cap.

2, 3, 4, 5, 6,

&c.

In Asclep. 1.

2. 6. &c.

Non hominibus, non demonibus, non Dijs ipsis, quos non nature ratione, sed honoris causa Deos nominamus. We do not attribute the appellation of true God (saith Trismegistus) either vnto men, or vnto deuils, or vnto the multitude of other Gods themselves, for that wee call them Gods, not in respect of theyr natures, but for honours sake. That is, we call them Gods to honour them for theyr famous acts, and not for that we think

them

them in nature true Gods. Which Cicero confirmeth in these vvords; Cicero hys *The life of man*, and common custome opinion of hath now receyued, to lift vp to heauen the multitude of Pa- by fame and good will, such men as for tude of Pa- theyr benefits are counted excellent. And nyme gods heerehence it commeth, that Hercules, how they Castor, Pollux, Aesculapius, and Liber, were made. are now become Gods, and heauen almost is filled with mankinde.

The second argument of Morrall philosophy, is, *De vltimo fine, et summo hominis bono*: that is, concerning the last end of man, and of his highest or supream felicity, wherby the beeing of God is also confirmed.

The second argument of Morrall philosophy.

And albeit I haue said somewhat of mans end before: yet that which in this place I am to adde, is more proper and peculiar to Morrall philosophy. For as other Sciences may, & doe consider the finall ends, of other creatures, which are dyuers, and yet all concur for the seruice of man: so this Science of Morrall philosophy, doth properly consider the final end of man himselfe, calling it, *summum bonum*, his greatest and highest happiness, where-vnto he was created, and where-vnto he tendeth in this life, and wherein he resteth and reposes,

seth, without further motion or appetite, when he hath obtayned it.

Euery thing
in thys
world hath
a naturall
desire to his
end.

For better vnderstanding wherof, it is to be cōsidered, that euery thing in this worlde, hath some particuler end, together with an appetite & desire ingrafted by nature to that end, which desire ceaseth when the end is obtayned. As for example, a Stone hath a naturall appetite to go downward into the Centre or middle of the earth, and so resteth in no place (except by violence it be stayed) vntill it come thether. On the contrary, fire, repositeth no where, (except it be restrayned) vntill it mount aboue the ayre to his peculier and naturall place of abode, where, of it self it resteth. And so in other things that are without sence, there is a certaine appetite and desire to theyr end, which end being once obtained, that desire and appetite of it selfe repositeth.

In beastes likewise we behold, that they haue a desire to fill their bellies and to satisfie theyr other senses which being satisfied they remaine contented, & desire nothing els, vntill the same appetite of sence vvan his obiect againe. VVherby we perceiue, that sensuality or cōtentation

The felicity
of beastes.

of the senses, is the finall end desired of beasts, and theyr very *summum bonum*, or supream felicitie.

But in man, albeit for maintenance of the body, ther be this appetite also to satisfie his senses, according to the lower proportion of hys minde, that is called *sensative*, yet according to the higher part of his mind, whose name is *reason*, or the reasonable part, (which is the only part indeed, that is peculier to man, and distinguisheth him from vnreasonable beastes,) he hath an appetite of some more high and excellent obiekt, then is the contentation of these senses: for that by experience wee see and feele, that oftentimes when the senses be al satisfied, yet is the mind not quyet, which argueth, that sensualitie, or sensuall delectation, is not our *summum bonum*, wherein our minde must rest, and enioy her felicitie.

Heerupon haue Phylosophers & wise men fallen to dispute in all ages, what should be the finall felicity and *summum bonum* of mankinde.

And Cicero saith, that this poynt is, *Cic. lib. de fi. bonorum & malorum.*
cardo totius phylosophie, the very hook or hyнге wherupon all phylosophie hangeth. For that this beeing once

The contē-
tion of Phy-
losophers a-
bout the
felicity of
man.

*Aug. lib. 19.
de ciuit. cap. 1*

The sentēce
of Plato in
Phædon.

found out, cleere it is, that all other things and actions are to be referred to the obtayning of this end & hap- pines. And therefore about this point there hath been maruellous conten- tion and fight among Phylosophers, the Stoickes refuting the Epicures, & Peripatetiques refuting againe the Stoicks: and the Platonickes, (who went neereſt the trueth) impugning and refuting both the one and the o- ther: and this diſſention went ſo far forth, the one part aſſigning one thing, and the other another, to bee this felicitie or *ſummum bonum*, that Marcus Varro, a moſt learned Ro- maine, gathered two hundred, four- ſcore, and eyght different opinions (as S. Auguſtine noteth) about thys matter.

And finally, when all was ſaid and examined, Plato found, that nothing which might be named or imagined in thys life, could be the felicitie or *ſummum bonum* of man, for that it could not ſatiſ-ſie the deſire of our mind. And therefore he pronounced this generall ſentence. *It is impoſſible that men ſhould finde their felicitie or ſummum bonum, in thys life, ſee what way they will: but in the next li-*

with

without all doubt it must be found. The reason of which sentence and determination was, for that Plato was able to refute any thing, that the other Phylosophers did or could name, to bee our felicitie and finall end in this life, were it Riches, Honours, Pleasures, morrall vertues, or other like, which each sect did assigne.

As for example, hee prooued that riches could not be our *summum bonum* or happinesse, for that they are vncertaine, vndurable, vaine, variable, and things that bring with them more daunger oftentimes & trouble of minde, than pouertie dooth. Honours hee refelled, for that besides theyr vanitie, they depende of the mouth & minds of other men, who are changeable and inconstant. Pleasures of the body, and voluptuousnes, for that they are common to vs with beastes, and alwayes haue annexed thyr sting, and discontentation, when they are past. Morrall vertues, for that they consist in a certain perpetual fight & war with our own passions, which neuer giue vs rest or repose in this life. Finally, whether soeuer we turn our selues, or what so euer wee lay our hands vpon in this lyfe,

How nothing in this life can be our felicity.

life, to make our felicitie or *summum bonum*, it sayleth vs (saith Plato) neyther giueth it any durable contentation to our minde, wherfore this felicitie is to be sought and obtayned in the life to come.

How farre Morral philosophy reacheth in determining mans felicitie.

Plato in
Phædon.

Thus farre arriueth Morral philosophy by reason, to proue, that mans felicitie or final end, cannot be in any thing of this life or world. It proueth also by the same reason, (as in part it hath been touched before) that this felicitie of our minde in the life to come, must be a spirituall and immaterial obiect, for that our mind and soule is a spirite: it must bee immortal, for that our soule is immortal. But what? goeth yet humaine phylosophy any further? or can Plato assigne the particuler point wherein it standeth? Heare his words and confesse, that not without reason he was called *Diuine*. In this it consisteth (saith he) *Vt coniungamur Deo, qui omnis beatitudinis fastigium, meta, finis*, That we be ioyned to GOD, who is the top, the butt, and the end of all blessednes. And can any Christian (think you) say more than this? Yet harken what a scholler of hys sayth, for explication of his Masters sen-

Sentence: *Supremus hominis finis, supremum bonum, id est Deus.* The finall end of man wherto he tendeth, is a supream or soueraigne good thing, and this is God himselfe. By which wordes we see, that these Heathens, by the ende of man could finde out God, which was the second argument propounded in Morral philosophy.

Plotin. Enn. 1. lib. 4. cap. 1

A third argument vseth the Morral Philosopher, for prooffe of God, (which I shall be the last I will alledge in this place) deduced from consideration of good and euill, vice & vertue, and especially of the rewarde, which by nature, reason, and equity, is due to the one: as also, of the punishment belonging to the other.

The third argument in Morral philosophy, touching reward & punishment.

For (saith he) as in all other things, creatures, and actions of this world, that passe from the Creator, wee see proportion, order, iustice, wisdom, and prouidence obserued; so, much more must we assure our selues, that the same is obserued in the same Creators actions & proceedings towards man, that is the cheefe and principall of all other his creatures.

Now then we see & beholde, that all other creatures are directed to

theyr ends by nature, and do receiue comfort and contentation so long as they holde that course: and losse, disease, and grieve, as soone as they breake and swarue from the same. Onely man, hath reason giuen him whereby to knowe and iudge of his end; and the holy Scriptures, whereby he may eyther direct hys vway to the same by vertue, or run astray by following of wickednes. Whereupon it ensueth, that in all equitie and iustice, there must remaine reward for such as doe wel, and follow the right path assigned them to theyr end and felicitie, which is by good life: and punishment for the other that abandon the same, for pleasure and sensualitye.

But we see in this world, (saith the Phylosopher) that most wicked men doe receyue least punishment: and many there be, (as Princes and high Potentates) whose liues & actions, be they neuer so vicious, yet are they aboue the correctiō of mortall men: and many poore men on the contrary part, who for theyr vertue, patience, & honestie, receiue nothing in this lyfe, but enuie, malyce, contempt, reproch, despite, and oppression.

sion. * VVherfore (saith he) cyther * See of this
wanteth there prouidence & equitie matter So-
in the gouernment & disposition of crates in A-
these affaires, which we see not to polog.
want in things of lesser moment: or
els must there bee a place of punish-
ment & rewarde in the life to come,
vpon the soules of such as part from
hence, and a iust and powerful Iudge
to make recompence of these ine-
qualities and iniustices permitted in
this world. VWhich Iudge can bee
none but the Creator himselfe.

*Plato in
Cratil. et in
Gorgia. et in
Phied. et in
lib. 10. de lé-
gibus. Plu-
tarch. de Sera-
munis rin-
dicta & o-
thers.*

And so hetherto haue I declared,
how euery particuler Science among
the Gentiles, had particuler meanes
and wayes to demonstrate God by
contemplation of his creatures, and
by force of reason, which no man
could deny.

Now remayneth it to shew, howe
the Iewe or faithfull Israelite, before
Christes appearance in the flesh, was
able to confirme thys veritie to a
Heathen, which shall be the subiect
of the Section following.

§. Now

✠ How the Iewes were able to
proue God.

SECT. 3.

The people
of Israell
Gods par-
tage.

THE people of Israell, that for many yeres. & ages, were the peculiar people and partage of God, as they dwelt inuironed with Gentiles of each side, that impugned theyr Religion & worship of one God, and had many weak-lings among themselves, that were often tempted to doubt of the same Religion, by the example of so many Nations and Countreyes about them, that made profession of a contrary Religion, so had the Diuines and learned men of this people diuers forcible proofes, & most reasonable arguments peculiar to themselves, (besides the gyft of faith, or any other demonstration that hetherto hath beene alleadged) to confirme their bretheren in y beleeve of one God, & to conuince all Atheists or Infidels in the world.

Diuers things wher they vsed were many, as the creation by the Iewes of the world by one God: the deuising of the Hebrue Religion from the

the beginning : the conuerſation of
God with Abraham, of whom the
Iewes deſcended : the myraculous
deliuering of that Nation frō Egypt :
the Law receyued from Gods owne
mouth by Moſes : the ſtrange en-
trance of the Iewes into the Land of
Promiſe : the extinguishing of the
Gentiles vvhich before inhabited
there : the errection of the Iewiſh
Monarchie ; and protection thereof
againſt all Nations; the myraculous
deedes and ſayings of Prophets: and
athouſand reaſons beſides, which
confirm moſt euidently, that the
Iewes God, was the only true God:
yet for that all theſe things and ſay-
ings with an Infidell, had no more
credite, than the wrytings or Scrip-
tures wherein they were recorded;
hereby it came to paſſe, that al which
a Iewe could ſay for prooſe of God,
more than a Gentile, depended only
vpon ſ authoritie of his Scriptures;
and for this cauſe he referred all hys
prooſes and arguments to make eu-
ident the trueth & certaintie of theſe
Scriptures, which thing once per-
formed, the being of one God cannot
be called into controuerſie : for that
theſe Scriptures are nothing els, but

Comfortable to hear the certainty of Scriptures declared.

a narration of the acts & gests of that only God, which the Iewes professe.

¶ We are now to see then, what the Iew was able to say for prooffe of his Scriptures, & consequently, for demonstration of God, & of his iudgements declared therein. VVhich discourse, as it was profitable in olde time, for stay & confirmation of all such, as were or might bee tempted with infidelitie: so can it not be but very comfortable to vs Christians of these daies, to behold the certainty of these Scriptures layd open before vs, vpon which the foundation of our whole fayth dependeth.

¶ The first prooffe of Scriptures.

Antiquitie.

* Iosephus lib. 10. con. Appion handleth this at large.

First therefore, the Iew for prooffe of his Scriptures, alledgeth the great & wonderfull antiquitie thereof. For as God (sayth he) was before Idols, and trueth before falshood, so was the Scripture, (which is the Storie of the true God) long before the writings of Panims or Infidels. Nay, * further he sheweth, that the most part of things recounted in the Bible, were doone before most of the Panyms

Panym gods were extant, and that the very last VVriters of the Hebrue Cannon, which are Esdras, Aggeus, Zacharias, and Malachie, (* almost sixe hundred yeeres before the coming of Christ, when the second Monarchie of Persians began) were before most of the Heathen auncient Historiographers; to wit, before Hellanicus, Herodotus, Pherecides, Thucydides, and Xenophon. And albeit the Gentiles had some Poets before, as Orpheus, Homer, Hesiodus, and Lycurgus the Law-maker, that lyued a good whyle after: yet the eldest of these, arryued no higher than the daies of K. Salomon, which was five hundred yeeres after Moses, the first writer of the Bible. After whose tyme, the most part of Heathen gods were long vnborne, as Ceres, Vulcan, Mercurie, Apollo, Aesculapius, Castor, Pollux, & Hercules, as the Gentiles themselves in their Genealogies doe confesse. And as for Abraham, that liued five hundred yeres before Moses, he was not only elder than these gods, which I haue named, but also than Iupiter, Neptune, Pluto, & such other, who for dignities sake and antiquitie, are called

* Eusebius assigneth them 570. in Chron.

*Euphemerus
Missen. in
Genealo.
Deorum.*

*Cic. de natu-
ra Deorum.*

called by the Gentiles, *Dij maiorum Gentium*, the gods of great Nations. And yet before Abraham, doe the Scriptures containe the story of two thousand yeeres or thereabouts.

So that by this it is euident, that the writing of Heathens, and the multitude of theyr gods, are but late Fables in respect of the olde and venerable antiquitie of Hebrue Scriptures, and consequently the authoritie of these Scriptures, must in reason be greater than all other writings in the world besides, seeing they were extant before all others, in those first times of simplicitie & sinceritie, and were in part translated into dyuers languages, before the Monarchie of the Persians, that is, before any story of the Gentiles vvas written, as Eusebius out of many Heathen Authors declareth.

*Euseb. lib. 9
de prep.
Euang. cap.
2. 3. 4.*

¶ The second prooffe of Scripture.

Their manner of writing & conseruing.

NEXT to the reason of antiquitie, is alledged the manner of writing, authorising, and conseruing these Scriptures, which is such, as greatly confirmeth the certainty of things con-

contained therein. For first, what so-
euer is sette downe in these writings,
was eyther taken immediatly from
the mouth of God, as were the pro-
phecyes and bookes of the Lawe: or
els collected from time to time by
generall consent, according as mat-
ters & myracles fell out, as were the
Bookes of Iudges, the Bookes of
Kings and Chronicles, and some o-
ther that containe records and Hy-
stories of times. Which bookes were
not gathered by some one pryuate
man, vpon heare-say, or his own i-
magination, long after things done,
as Heathen Hystories, & other pro-
phane records and monuments are;
but, they were vwritten by generall
agreement, in the selfe same dayes,
when things were in sight & know-
ledge of all men, and so coulde not
be feigned.

Secondly, when books were writ-
ten, they were not admitted into the
common authoritie of Scriptures,
that is, of Gods word or diuine wry-
tings, but vpon great deliberation, &
most euident prooffe of theyr vn-
doubted verity. For either the whole
Congregation or Sinagogue, who
had the approouing heereof, (and a-
mong

How Scrip-
tures were
authorised.

mong whom commonly were dyuers Prophets) did knowe most certainly the things and myracles to be true, (as did also the whole people,) that were recorded in these vvritings, cōcerning Histories, or els they saw the same confirmed from God, by signes & wonders, as in the books of the Prophets, and of theyr Lawgiuer Moses it fell out.

The care of written and admitted for Scripture, conseruation. Thirdly, vwhen any thing vvas

the care of conseruation therof was such, & the reuerence of Iewes ther-vnto so great: as may easily assure vs, that no corruption or alteration could happē vnto it. For first y thing was coppied out into twelue Autentical copies, for al the twelue Tribes: and then again in euery Trybe there were so many copies made, as were particuler Synagogues within that Trybe. All was doone by speciall Notaries, Scribes, Ouer-seers, and Witnesses. The copies after diligent reuiewe taken, were laide vp by the whole congregation, in the Treasure house of the Temple, vnder dyuers locks & keyes, not to be touched, but by men appointed; not to be vsed, but with singuler reuerence. To add;

dimi-

diminish, corrupt, or alter, was present death by the Lawes of the Nation. And then howe was it possible (saith the Iewe) that among these writings, eyther falshood shoulde creepe in, or trueth once receiued, could afterward be corrupted?

It is not possible (saith he) in reason, and therefore obserueth he another thing in thys case, which in truth is of very great consideration, to wit, that no other Nation vnder heauen, dyd euer so much esteeme their own writings, that they would offer to dye for the same, as the Iews were ready to do, for euery sentence & sillable of their Scriptures. Wherefore also it did proceede, that in all theyr miseries & afflictions (wherein they were a spectacle to all y world) in all theyr flights & banishments, to Egypt, Babylon, Persia, Media, and other corners of the earth, in al their spoyles, assaults, and deuastations at home: they euer yet had special care to conserue these writings, more than theyr owne liues, and so haue kept the same wythout mayme or corruption, more ages together, than all Nations in the world haue done any other Monuments.

The estimation that the Iewes had of theyr Scriptures,

¶ *The third prooffe of Scriptures.*

The sinceritie of the VVriters.

THE thirde perswasion which is vsed by the Iew for the veritie of these Scriptures, is, the cōsideration of the particuler men that vvrote them: who were such, as in no reason can be suspected of deceit or falshood. For as I haue sayd, the stories of the Bible, were written from time to time by publique authoritie, and by the testimonie of al men that saw and knew the things that are rehearsed. The bookes of the prophecies were indited by the Prophets themselues, who were plaine, simple, & sincere men, authorised from God by continual miracles, & yet so scrupulus & timorus of their owne speeches, as they durst say nothing, but onely, *The Lord sayth this, the Lord of Hostes commaundeth that. &c.*

And when they preached & read theyr wrytings in the hearing of all the people, they protested, that it was not mans word, but Gods, and that for such they left it in the publique Treasurie of theyr Nation, vntill by tract of time, the euent and fulfil-
ling

ling of theyr prophecies shold proue them true, (as alwayes it did) and theyr owne both liues & deathes declare, that they meant no falshood: subiect to the corruption, pride, vanity, or ambition of this life (as other prophane and Heathen VVriters were) and theyr deathes for the most part offered vp in holy martyrdom, for defence of that truth which they had preached and written: as appeareth in * Esay, that was sawed in peeces by King Manasses; in Ieremie, that was stoned to death by the common people; in Ezechiell, that was slaine by the Captaine of the Iewes at Babilon; in Amos, whose braines were beaten out by Amasias the wicked and Idolatrous priest in Bethell; in Micheas whose neck was broken by Ioram, sonne to King Achab; in Zacharias, that was slayne at the Altar, and the like.

The liues & deaths of the Prophets.

* See Epiphane de vitis Prophetarum.

And this for the Prophets of the latter times among the Iewes. But now, if we consider the first Prophet of all that wrote among the people, I meane Moses, that was not onely a prophet, but also an historiographer, a Law-gyuer, a Captaine, & a Priest, the first that euer reduced that people

A peculier consideration of Moses, first writer in the Bible.

ple to a Common-wealth, and the first that put theyr acts and gesses in writing, or rather the acts and gesses of the almighty God towards them: thys man (I say) if we consider him onely? (I meane the circumstances of his person) the Iewe thinketh this a sufficient motiue to make any man of reason beleue what soeuer he hath left written in the Bible without further confirmation.

*Euseb. lib. 9
et 10. de pre.
Euan. Ioseph.
lib. 1. de con-
tent. Appio.
et li. 2. anti.*

And first for hys antiquitie, I haue spoken before, and the Heathens doe confesse: and for myracles doone by him, the greatest enemies that euer he had in the world; that is, Appion in his fourth booke against the Iewes, and Porphyrie in hys fourth booke against Christians doe acknowledge them; and Porphyrie adioyneth more for prooffe heereof, that he found the same confirmed by the story of one Saconia-thon a Gentile, who liued (as he affirmeth) at the same time wyth Moses. But what? all those myracles (say they) were doone by Arte-magick, and not by the power of God, as Moses boasted.

But then asketh them the Iewe,
Exo. 3. 4. 8. where Moses a sheepeheard, could learne

learne so much Magicke, or why
 could not the Magitians of Pharao,
 whose study vvas in that profession
 from theyr infancie, eyther doe the
 lyke, or at least wise delyuer them-
 selues from the plagues of Egypt?
 why did they cry out, *The finger of* the miracu-
God is heere? VWhere did you euer lous works
 beare of such workes doone by Ma- of Moses.
 gick, as Moses did, when he deuided *Exo. 14.*
 the Red-sea? when he called into
 his Campe so many Quayles vppon *Exo. 16.*
 the suddaine, as sufficed to feede sixe
 hundred thousand men, besides wo-
 men and Children? VWhen he made
 a Rocke to yeeld forth a Fountaine? *Numb. 11.*
 when he caused a dewe to fall from
 heauen, that nourished hys whole *Iosua 5.*
 Campe for forty yeeres together? *Psalme. 77.*
 VWhen hee caused the ground to o-
 pen, and swallow downe aliue, three *Numb. 16.*
 of the richest Noble men of all hys
 Army, together with their Taberna-
 cles, and all other bagges & baggage? *Ioseph. lib. 4.*
 When he caused a fire to come from *antiq. cap. 2.*
 heauen, and consume fiftie Gentle- & 3.
 men of the former Rebels and Ad-
 herents, without hurting any one
 that stood about them?

These things did Moses, and ma-
 ny other in the sight of al his Army,
 that

Numb. 16.

Deut. 11.

Psalm. 125.

that is, in the sight of manie hundred thousand people, among which there were diuers his emulators & sworne enemies, as by the storie and Scripture it selfe appeareth, Core, Dathan, & Abiron, with their faction, sought in all things to disgrace him, and to diminish his credite: and therefore, if any one point of the miracles had been reproouable, Moses would neuer haue durst to put the same in writing, nor would the people haue stood with him; and much lesse haue receiued his writings for diuine, and for Gods own words, (being solicited against him by so potent means) had not they knowne al things to be most true therein contained, and had seene his strange myracles, and familiaritie with God.

The plaine
and sincere
proceeding
of Moses.

But he delt plainly and simply in thys behalfe: he wrote the things of his owne doings, which euery man present did know to be true: and of Gods speeches, & communications to himselfe, he wrote so much as hee was commaunded, whereof both God, and his conscience did beare hym witnesse. Hee caused the whole to be read vnto the people, and laide vp in the sacred Arke and Tabernacle,

cle, as Gods owne writing & covenant with that Nation. He caused all the whole Armie to sweare and vow the obseruance thereof. And then drawing towards his death, he made a most excellent Exhortation vnto them, perswading them sincerelie to the seruice of their God; and confessing his owne infirmities, and how for his offences he was to die before their entrance into the Land of promise. Hee concealed not the offence of his brother Aaron, of his grandfather Leui, of his sister Marie, and other of his kindred, (as worldlye princes for their honors are wont to doo) neither did hee goe about to bring in gouernment after hys decease, anie one of his owne sonnes, (which is greatly to bee obserued) notwithstanding he left behind him goodly gentlemē fit for the roome, and himself of power to place them, if hee had endeouored: but hee left the gouernment to a Straunger, named Iosua, as God had commaunded him.

Num.20.

and 17.

Deut.31.

Exod.32.

Gen.49.

Numb.12.

Deut.14.

Numb.27.

Deut.3.

Al which things (saith the Iew) do prooue sufficiently, that Moses was no man of ambition, or of worldly spirit, but a true seruant of God, and

consequently, that he wrought not by Magicke or fallshood, but by the onely power of his Lord & Master, and that his writings are true, and of the same authoritie, that in his life & death he affirmed them to be, that is, the vndoubted VVord of Almightye God.

The fourth prooffe of Scriptures

Consent.

THIS he confirmeth yet farther by a fourth reason, which is the consent & approbation of al later VVriters of the Bible, that ensued after Moses. For as among prophane writers of worldly spirit, it is a common fashion for him that foloweth to reprehend the former, and to hunt after praise by his auncetors disgrace: so in these VVriters of the Bible, it is a most certaine argument, that all were guided by one Spirit from God, that in continuance of so many Ages and thousand yeeres, no one yet euer impugned the other, but alwaies the latter supporting and approving the former for true, doth bui'd thereupon, as vpon a sure foundation. So the writings of Iosua doo confirme
and

and approue the writings of Moses :
and the records of the Iudges do re-
uerence and allow the Booke of Io-
fua. The storie of the Kings & Chro-
nicles, doth refer it selfe to the storie
of Iudges. One Prophet confirmeth
another. And finally, Christ appro-
veth them all, by the known diuision
of the Law, Psalmes, and Prophets,
which is a demonstrarion, that all
their spirits agreed in one.

And thus hethertoo hath been de-
clared the foure considerations, that
are externall or without the Bible, to
wit; the antiquitie and continuance
of the Scriptures; the maner of their
writing & preserving from corrup-
tion; the sinceritie, vertue, and sim-
licitie of their VVriters; together
with their agreement and coherence
in one spirit. But now further, (saith
the learned Iew) if you will but open
the Booke it selfe, and looke into the
Text, and that which therein is con-
tained : you shall see Gods owne
and, Gods owne charecters, Gods
owne signe and seale, and subscripti-
on to the paper. You shall see Gods
omnipotencie, Gods Spirite, Gods
providence, no lesse in these Letters
of his Booke, than you behelde the

Foure con-
siderations
externall.

1.

2.

3.

4.

Considera-
tions inter-
nall.

same before, in the tables of his creatures. Nay, much more (sayth he) for these letters were deuised for declaration of those Tables, to the end that such as for their blindnes could not see him in his creatures, might learn at least to read him in his scriptures.

¶ The fifth prooffe of Scriptures.

Their argument, and
ende.

CONsider then first (saith hee) the subiect or Argument which the Scriptures do handle, together with their scope & ende whereunto they doo leuell. You shall find, that the first is nothing els, but the actes and gists of one eternall God, as before hath been mentioned; & the second nothing els, but the onely glorie and exaltation of the same great God together with the saluation of mankinde vpon earth. And shal you finde anie writings in the world besides that haue so worthy an argument, or so high an end? Read all the volumes and monuments of the Pagans, turne ouer all their Authors, of what kind name, or profession soeuer; and see what mention they make of the

two things : I meane, of the honour
of God, and the saluation of man?

Read their Philosophers, & see whe- Philosophers.
ther euer they name or pretend these
things. Read their Historiographers, Historio-
and marke how manie battailes and
victories they attribute vnto God? graphers.

They will describe to you often the
particular commendation of their
Captaine, they will defraud no one
Souldiour of his praise in the victo-
rie, they will attribute much to the
wisedome of their Generall, much to
his courage, much to his watchful-
nes, much to his fortune. They will
attribute to the place, to the winde,
to the weather, to the shining of the
Sun, to the raising of the dust in the
enemies eyes, to the flying of some
little bird in the ayre, and to a thou-
sand such pettie obseruations be-
sides; but to God nothing. VWhere-
as contrariwise in the Scriptures, it is
in euerie battaile recorded, *God deli-
uered them into their enemies handes :
God ouer-threw them : God gaue the
victorie.*

Againe, consider the Lawes & law Heathen
makers among the Gentiles, as Ly- Law-ma-
curgus, Solon, Draco, Numa, and the
like, and see whether you finde anie
keth.

Dent.6.

one such Law, or tending to such an end, as this of the Iewes : *Thou shalt loue the Lord thy God, with all thy hart, and with all thy soule : and shalt loue thy neighbour as thy selfe.*

Prophets &
Sooth-sayers.

Verifiers
& Poets.

Psalme.17.

The vehement loue
of Dauid.
Psalme.72.

Consider in all the Sooth-sayers and Diuines among the Gentiles, whether they vsed to say in their predictions, as the prophetes of Israell did, *Dominus dixit*, the Lord hath spoken it; or els, *Ego dico*, I do speake it. Compare their versifiers and Poets with those of the Scripture, and see, whether they haue laboured in the praise of men, or of God. And whereas Heathen Poets haue filled vp their Bookes (as also the most part of ours at this day,) with matter of carnall loue : marke where any of them euer brake foorth into such panges of spiritual chaste loue, as holie Dauid did, when he said: I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my protector, and the horne of my saluation. And againe in another verse. What haue I desired vpon earth besides thee? my flesh and hart haue fainted for thee, thou God of my hart, thou God art my part and portion euerlasting?

By all which is euident, that as prophane writings and Wryters, which do treat of men, extol men, seeke the grace of men, referre all to the commoditie and good lyking of men, doe proceede of the spyrite of man, and are subiect to those infirmities of falshood, error, and vanitie wherewith man is entangled in thys life: so the Scriptures, which handle matters aboue the compasse of flesh and blood; that referre al to God, and supernaturall ends, could not proceed of nature or of humane spirit. For that by nature, the Iewes were men as the Gentiles were, and had their infirmities of fleshe and blood as the other had. And therefore it must needes be concluded, that these hygh and supernaturall writings among them, proceeded from God, that speciallie directed them, and gaue them light of vnderstanding, aboue all other Nations and people in the world.

Prophane
writers treat
onclie of
men.

¶ The sixth prooffe of Scripture.

NEXT after the argument and ende of the Scriptures, the Iewe wil-
leth vs to consider the peculier style Their style.
and

*See S. Augustine of
this at large.
Lib. 12. de
ciuit. Dei.

Simplicitie.

Profunditie

Gene. 1.

and phrase which they vse : for that (saith he) it being different from all manner of writings in the world, & vnimitable to man, it doth discover the finger of God, by which it was framed. For *wheras humaine writers do labor much in adorning their style, and in reducing their words to number, weight, measure & sound, with addition of many figures, and other ornaments for allurement of the Reader : the Scripture taketh quite another course, and vseth a most meruailous simplicitie, therby to accomodate it selfe to the capacitie of the weakest ; but yet alwaies carrying with it so great profundity, as the best learned in the serch thereof, shall confesse theyr owne ignorance. For examples sake, consider but the very first words of the Bible, *In the beginning, God created heauen and earth : and the earth was empty and voide : and darkenesse was vpon the face of the deapth : and the Spirit of God was carried vpon the waters : and God said, let light be made, and light was made &c.* What can be more plaine and simple then this narration, to instruct the most vnlearned about the beginning and creation of the

the world? and yet when learned men come to examine euery point thereof, how, and what, and where, and in what maner, & when things were done; it astonisheth them all, to consider the difficulties which they finde, and the depth of so infinite inscrutable misteries.

Besides this, there goeth in the same simplicitie, a strange maiestie, and grauitie of speech, declaring sufficientlie, from how great & potent a Prince it proceedeth. For as great Monarches in their Edicts & proclamatiōs, are wont to speak vnto their subiects, not in figures or rethorical phrases, but plainlie, brecfelie, and peremptorie to shew their authoritie, so the Scriptures, to declare whose Edicts they be, do vse the like manner of phrase and stile to all the world, without alluring or flattering any man, & without respect of Monarch, Emperor, King, Prince, or Potentate: *Fac hoc & viues*: do this, *Deu. 4. 16.* and thou shalt liue. *Si peccaueris in me,* and 22. *morieris in aeternum*: if thou sin against mee, thou shalt die euerlastingly.

And albeit (as I haue saide) the Scriptures do vse this simplicitie of speech, and do not admit that kind

The force
of the scrip-
tures in mo-
uing of af-
fections.

of painted and artificiall stile, which humane writers doe so much couet, yet in perswading, instructing, mo- uing of affections, & all other effects which speech or writing can work, there is no comparision, (a thing most wonderfull) betweene any o- ther writing in the world and these.

Wherefore I could alledge many proofes and examples, but that it were too-long. Let any man reade attentiuely, but the first Chapter of the prophecie of Esay, and compare it with any one part or parcell of Tullies or Demosthines Orations. and see whether the difference of wordes, be as great as the difference of motions? Let diuers Hinnes and holie Psalmes of the Scriptures, be conferred with the most patheticall Poems, that mans wit hath inuen- ted, and see whether there bee any comparision in stirring and fiering of affections, or no?

*Flavius Io-
sephus de
antiq. Ind.*

— This am I sure, that Iosephus the Iew, who for glory of his eloquence, had his Image of mettall erected by Titus the Emperour in the Market- place of Rome, wrote the same story which the Scriptures containe, and bestowed much labour and humane

cun-

cunning therein. But yet euen in those places, where hee endeououred most to shew his arte, as in the Sacrifice of Isaac by his father, and in the meeting of Iephth with his onelie daughter, which by vowe he was constrayned to put to death; the scriptures are able to pierce the hart, and wring out teares of the Reader, whom Iosephus will not greatlie mooue with hys rethoricall narration, though otherwise verie learned and artificiallie penned.

Aristæus that learned Gentile, of whom wee haue made mention before, who was in speciall fauor with Ptolomie, the second great Monarch of Egypt, (about three hundred yeres before our Sauour Christ his natiuitie) and a chiefe doer in procuring the translation of the Hebrue Bible into the Greeke language, reported of his owne knowledge to the saide King Ptolomie, two strange accidents which had happened in hys time, and which he had vnderstood of the parties themselves, to whom they had happened. The first was, of Theopompus, an eloquent Historiographer, who hauing translated manie things out of the Bible, & endeou-

See S. Ierom
lib. de scrip.
Eccle.

Gene. 12.

Iudg. 11.

Two Miracles reported by Aristæus.

*Aristæus li-
bello de tras-
lat. Bibli. &
apud Euseb.
lib. 8. de prep.
Euang. cap. 1*

Theopom-
pus.

deuouring to adorne the same with vaine collours of eloquence, could not performe his desire, but was stricken with a suddaine maze and giddinesse in the head, and was warned in his sleepe, not to proceed any further in that work after that sort, for that such manner of style was too base for so high matters, as the scriptures contained.

The other example, was of one Theodectes a writer of Tragædies, who told Aristæus, that he once attempted to bring certaine matters out of the Iewes Bible into a Pagan tragædie, and that thereupon he was presentlie stricken blind, wherewith he beeing astonished, and falling to repentance for that he had done, & desisting from the enterprise, (as also Theopompus did) they were both of them restored againe to their former healthes. And thus much did these three Pagans confesse of the authoritie, diuinitie, and peculiar sacred style of our Scriptures.

¶ The seventh prooffe of Scriptures,

BUT now further it insueth in order, that after the subiect and phrase

phrase, we should consider a little the contents of these Scriptures, The Contents. which will perhaps, more cleerlie direct vs to the viewe of their Au-

thor, then any thing els that hether-to hath been said. And for our present purpose, I will note onelie two speciall things contained in the Bible. The first shal be certain high and hidden doctrines, which are aboue the reach and capacitie of humaine

reason, and consequentlie could neuer fall into mans braine to inuent them. As for example; that all this wonderfull frame of the world, was created of nothing, whereas Phyllosophy saith, *That of nothing, nothing can be made*: That Angels being created spirits, were damned eternallie for their sinnes; that Adam by disobedience in Paradise, drewe all his posterity into the obligation of that his sinne: and that the womans seed should deliuer vs from the same: That God is one in substance, and three in person; that the second of these persons being God, should become man, and die ypon a crosse for the raunsome of mankind; that after him, the way to all felicitie and honour, should bee by contempt, suffering,

ring, and dishonour. These doctrines (I say) and many more, contained in the Bible, beeing things aboue mans capacitie to deuise, and nothing agreeing with humane reason: most euidentlie do declare, that God was the Authour and enditer of the Scriptures, for that by him onely, and from no other, these high & secret misteries could be reuealed.

The prophecies in Scriptures do declare theyr Authour.

Esay. 42. 23.

Howe the Deuils and other creatures may fore-tell things to come.

The second thing contained in the Scriptures, that could not proceede but from GOD alone, are certaine prophecies & fore-tellings of things to come. Wherein God himselfe prouoketh the Idols of the Gentiles, to make experience of their power, in these words: *Declare vnto vs what shall ensue heereafter, and thereby wee shall know that you are Gods indeede.* Which is to be vnderstood, if they could fore-tell particulerly & plainly, what was to come, in things meerelie contingent or depending of mans will: they should thereby declare their power to be diuine.

For albeit these Idols of the Gentiles, as Apollo, and other that gaue forth Oracles, (which were nothing els indeed, but certaine wicked spirits, that tooke vppon them these names)

names) did sometimes happen vpon the truth, & fore-tel things to come, as also most Astrologers, Sooth-saiers, and Magitians doe, either by fore-sight in the starres and other elements, or by the assistance of these wicked spirits and deuils: yet are the things which they pronosticate, eyther natural & not contingent, & so may be foreseene & foretold in their causes; (as raine, heate, colde, winds, and the like) or els, if they be meere accidentall: these predictions of theirs, are onely coniectures, and so most incertain, & subiect to errors.

This testifieth Porphirie the great Patron of Paganisme, in a speciall book of the answers of gods, wherein he sweareth, that he hath gathered truely without addition or deduction, the Oracles that was most famous before his time, wyth the false and vncertaine euent thereof, in consideration of vvhich euent, he setteth down his iudgement of their power in predictions, after this manner. *The Gods do fore-tell some naturall things to come, for that they do ob-*

serue the order and coniunction of their naturall causes: but of thinges that are contingent, or doe depende of mans will,

The opini-
on of a Hea-
then tou-
ching the
Prophecies
of his gods.

*Porphyry lib.
de resp. et
Oraculorum.*

will, they haue but coniectures onely, in that by their subtiltie and celeritie, they preuent vs. But yet they oftentimes doe lie, and deceiue vs in both kindes, for that as naturall things are variable, so mans will is much more mutable.

Oenomaus de falsitate oracul. et de artificibus maleficijs.

Deceitfull Oracles.

Thus farre Porphirie of the prophecies of his Gods, wherunto agreeth an other Heathen, of great credite among the Grecians, named Oenomaus, who for that he had been much delighted with Oracles, and more deceiued: wrote a special Booke in the ende, of their falshood and lyes; and yet sheweth, that in many things wherein they deceiued, it was not easie to conuince them of open falshood, for that they would inuolue their aunswers (of purpose) with such obscurities, generalities, equiuocations, and doubtfulnesse, as alwaies they woulde leaue them selues a corner wherein to saue their credites, when the euent shoulde prooue false. As for example, when Cressus that famous & rich Monarch of Lydia, consulted with the Oracle of Apollo, whether he should make warre against the Persians, & therby obtain theyr Empire, or no? Apollo desirous of bloodshed, (as all wicked spirits

Spirits are,) gaue his Oracle in these words, for deceyuing of Cræsus. *If Euseb. Lib. 5. Cræsus without feare, shall passe ouer de præp. E-Halys, (this was a Riuer that lay be-tweene him and Persia) he shal bring to confusion a great riche kingdome.* Vpon which words, Cræsus passed ouer his Armie, in hope to get Persia, but soone after he lost Lydia, by euill vnderstanding of this doubtful prophecie.

This then is the imbecilitie of both humane and angelicall power, in pronosticating things to come, which are meere contingent. In which kinde, notwithstanding, seeing that the Scriptures haue manie, and almost infinite prophecies, foretold many yeres, (& somtimes ages) before they came to passe, set downe in plaine, particuler, and resolute speech: at such tyme as there was neyther cause to coniecture them, nor probabilitie that euer they shold be true; deliuered by simple and vnlearned persons, that could fore-see nothing by skill or arte; and yet that all these by theyr euent, haue prooued most true, and neuer any one iote in the same haue fayled: this (I say) alone, doth conuince most apparently,

The circumstances of prophecies set down in the Scriptures.

parently, (all proofes & reasons, and other argumētts laid aside) that these Scriptures are of God, & of his eternall and infallible Spirit. And therefore of these Prophecies, I wil alledg in this place some few examples.

*¶ The Prophecie to Abraham
for his posteritie.*

*Gene. 12. 23.
15. 17. 18.
&c.*

Gene. 15.

A Braham the first Father and speciall Patriarch of the Iewes, had manie prophecies and predictions made vnto him, as of hys issue, when he had yet none, nor euer like to haue: of his inheriting the Land of Canaan, and the like. But thys which followeth is wonderful, of his posterities discent into Egypt: of their time of seruitude, and manner of deliuerance thence; the same being fore told, more then foure hundred yeeres before it was fulfilled, & at that time, when no likelyhood thereof in the world appeared. The words are these. *Know thou before hande, that thy issue shall be a stranger in a forraine Land, and they shall subiect them to seruitude, and shall afflict them for foure hundred yeeres: but yet*
I will

*I will iudge the Nation vnto whom they
haue been slaues , and after that , they
shall depart thence with great riches.
This is the Prophecie, and how ex-
actlie it was afterward fulfilled , by
the ruine of the Egyptians , and de-
liuerance of the Israelites , euen at
that time which is heere appointed:
not onely the book of Exodus doth
declare , where the whole storie is
laid downe at large, but also the con-
sent of *Heathen writers , as before
hath been touched . And it is spe-
ciallie to be noted, that this prophe-
cie was so common and wel known
among all the Iewes , from Abra-
hams time down vnto Moses , and
so deliuered by tradition from fa-
thers vnto their children; as it was
the onelie comfort and stay , not
onely of all that people in their ser-
uitude of Egypt, but also of Moses &
others, that gouerned the people af-
terwards, for forty yeres together in
the desert, and was the onely meane
indeede, whereby to pacifie them in
their distresses and miseries : and
therefore Moses in euery exhorta-
tion almost, maketh mention of this
promise and prophecie, as of a thing
well known vnto themall, and not
deuised*

Exod. 12.

Gala. 3.

**Porph. lib.*

4. contra

Christia.

Appion lib. 4

cont. Iuda.

That there is a God.

devised or inuented by himselfe or any other.

¶ The Prophecie for the gouernment of Iuda.

Gene. 49.

Iosep. de antiqu. lib. 14.

Long after this, Iacob that was Abrahams Nephewe, beeing in Egypt, and making his Testament, said of his fourth sonne Iuda. *Iuda, thy brother shall praise thee, and the children of thy Father shall boowe vnto thee, &c. The scepter shall not be taken from Iuda, vntill hee come that is to be sent, and he shall be the expectation of Nations.* Which latter part of the prophecie, all Hebrues do expound, that it was meant of the comming of Messias, which was fulfilled almost two thousand yeeres after, at the comming of Christ, as shall be shewed in another speciall Chapter. For at that time, King Herod a stranger, put out quite the line of Iuda, from the gouernment of Iurie. But for the first part, touching Iudaes scepter, it is wonderfull to consider the circumstances of this prophecie.

For first, when it was spoken and vttered by Iacob, there was no probabilitye of any scepter at all, to be among

among the Iewes, for that the Israelites, or sonnes of Iacob at that day, were poore, and few in number, and neuer like to be a distinct Nation of themselves, or to depart soorth of Egypt againe. And secondly, if any such thing should come to passe, as they might be a people, and haue a scepter of gouernmēt of their own, yet was it not likelie, that Iuda and his posteritie should possesse y same, for that he had three elder Brothers, to wit, Ruben, Simeon, and Leui: who in all likeli-hood were to go before him. And thirdly, when Moses recorded and put in writing thys prophecie, (which was diuers hundred yeeres after Iacob had spoken it,) it was much lesse likelie, that euer it should be true, for that Moses then present in gouernment, was of the Tribe of Leui, and Iosua designated by God for his successor, was of the Tribe of Ephraim, and not of Iuda: which maketh greatlie for the certaintie of this recorde. For that it is most apparant, that Moses would neuer haue put such a prophecie in writing, to the disgrace of his owne Tribe, and to the preiudice and offence of Ruben, Simeon, Ephraim, and

Unlikeli-
hoods of
this pro-
phecie.

Exod. 2.

Iosua. 15.

and other Trybes ; neyther would they euer haue suffered such a derogation, but that it vvas euident to them by tradition, that their Grandfire Iacob had spoken it, albeit then presently there was no great likelihood, that euer after it should come to be fulfilled.

1. Reg. 1.
and 8.

2. Reg. 9.

* Dauid.

1. Reg. 16.

And this was for the time of Moses, but yet consider further, that from Moses to Samuell, (that was last of all the Iudges) there passed foure hundred yeeres more, and yet was there no appearance of fulfilling this prophecie in Israel; for that the Tribe of Iuda was not established in that gouernment. At length they came to haue Kings to rule, and then was there chosen one Saul to that place, not of the Tribe of Iuda, but of Benjamin, and he indued with dyuers chyldren to succeede him. And who would then haue thought, that this prophecie could euer haue beene fulfilled? but yet for that it was Gods word, it must needes take place, and therefore when no man thought thereof, there was a poore * Sheepeheard chosen out of the Tribe of Iuda, to bee a King, and the regiment & scepter so established in

in his posteritie, that albeit manie
of his descendents offended God
more greuously then euer did Saul,
who was put out before: And al- 3. Reg. 12.
beit ten Trybes at once brake from 2. Chro. 11.
Iuda, and neuer returned to obedi-
ence againe, but conspired with the
Gentiles and other enemies on eue- The won-
rie side, to extinguish the said King- derful pro-
dome and regiment of Iuda: yet uidence of
for the fulfilling of this prophecie, God to-
the gouernment of Iuda held out wards the
skill, for more then a thousand and house of
two hundred yeeres together, vntill Iuda.
Herods time, (as I haue alreadie
said) which is more then any one
familie in the world besides, can *Euseb. in*
shew for hys nobilitie or continu- *Chron.*
ance in gouernment.

*The Prophecie for the greatnesse
of Ephraim aboue Ma-
nasses.*

THE same Iacob, when he came
to blesse his little Nephewes Ma-
nasses and Ephraim, that were Io-
sephs Chyldren: though himselfe
were now dimme of sight, & could
not well discerne them, yet dyd he
put

Gene. 48.

*Iosua, 16.
and 17.*

Eccle. 47.

Esay, 7. 28.

Ierem. 31.

Ezech. 37.

Hosea, 5.

Gene. 49.

Iosua, 14.

Exod. 12.

Gala. 3.

Acts, 13.

put his right hand vpon the head of the younger, and his left hand vpon the elder, and that of purpose, as it prooued afterwarde. For when Ioseph their Father misliked the placing of their Grand-fathers hands, and would haue remoued the right hand from Ephraim, and haue placed it vpon the heade of Manasses, that was the elder Brother, Iacob would not suffer him, but answered, *I know my sonne, I know, that Manasses is the elder: and hee shall be multiplied in many people, but yet his younger brother shall bee greater then he.* Which afterwarde was fulfilled, for that Ephraim was alwaies the greater and stronger Tribe, and in fine, became the head of the Kingdome of Israell, or of the ten Trybes, whereof there was no suspicion or likelihood, when Iacob spake this, or when Moses recorded it. And how then came Iacob to foresee this so many hundred yeeres before? as also to foresee & foretel the particular places of his childrens habitations in the land of Promise? as Zabu- lon at the sea side; Aser in the fertile pastures; & other the like that fel out by casting lotts, after foure hundred yeeres

yeeres and more. Where-hence had he this (I say) to fore-tell what lots so long after should appoynt, but onely from G O D, who gouerned theyr lots.

The fore-sight of Moises.

THE like may be asked cōcerning Moises, who before his death in the Desert, deuided out the Land of Canaan to euery Trybe, euen as though he had beene in possession thereof, & as afterward it fel out by drawing of lots, as in the booke of Iosua appeareth. And coulde any humane wit or science (think you) fore see, what each Tribe should attaine (after his death) by drawing of lots?

Numb, 34,

35, 36.

Iosua, 15.

16, 17.

Again, the same Moises fore-saw and fore-told in publique hearing of al the people, how in times to come, long after his death, the Iewes shold forsake G O D, and for theyr sinnes be cast into many banishments, and finally be forsaken, and the Gentiles receiued in their roome, as indeede it came to passe. And whence (trowe you) could he learne thys, but from God alone?

Deut, 31, 32,

Deut, 32,

verse, 21.

The Prophecie for the perpetuall desolation of Iericho.

Iosua, 6.

3, Regu, 16,

IN the booke of Iosua, there is a curse layde vpon the place where Iericho stood, & vpon what-soeuer person should goe about to rebuild the same, to wit, *That in his eldest sonne hee should lay the foundations, and in his youngest Sonne should he build the gates thereof.* Which is to say, that before the foundations were layd, and the gates builded, he should be punished with the death of all his chyldren. Which thing was fulfilled almost fife hundred yeeres after, in one Hiel, who presumed vnder wicked King Achab, to rebuild Iericho againe, and was terrified from the same, by the suddaine death of Abiram and Segul his chyldren, as the booke of Kings reporteth, according to the words of the Lord, which he had spoken in the hand of Iosua the Sonne of Nun. And since that time to this, no man, cyther Iew or Gentile, hath taken vpon him to rayse againe the said City, albeit the situation be most pleasant, as by relation of stories and Geographers appeareth.

The

*The prophetic for the birth and
acts of Iosias.*

THE thyrd booke of Kings maketh mention, that when Iero- 3. Reg. 12.

boam had with-drawne ten Trybes from the obedience of Roboam K. of Iuda : to the end they might neuer haue occasion to reunite themselves again to Iuda, by theyr going to sacrifice in Ierusalem, (as by the Law they were appointed) he builded for the, a goodly gorgious high Altar in Bethel, and there commanded them to doe theyr deuotions.

And whē he was one day there present himselfe, and offering hys incense vpon the sayd Altar, and al the people looking on : there came a man of God, (saith the scripture) & stood before the Altar, and cried out aloude, and spake these wordes; O

Altar, Altar, this saith the Lord, be- 3. Reg. 13.

hold, a child shall be borne of the house of David, whose name shall be Iosias, and he shall sacrifice vpon thee, these idolatrous Priestes that now burne incense vpon thee, and he shall burne the bones of men vpon thee.

Disobedi-
ence puni-
shed grie-
uously in
Gods dec-
rest.

4. Reg. 23.

Thus spake that man of God in the presence and hearing of all the people, more then three hundred yeeres before Iosias was borne : and it was registred presently, according to the manner of that time (which I haue noted before) & with the same were registred also, y^e miracles which happened about that fact : as that the Altar cleft in two vpon the mans words : & Ieroboam extending out his hand to apprehend him, lost presently the vse and feeling therof, vntill it was restored again by the sayd holy mans Prayers : who notwithstanding, for that he disobeied Gods commaundement in hys return, and ate with a Prophet of Samaria, (which was forbidden him,) he was slaine in his way home-ward by a Lyon, and his body was brought back again & buried in Bethel nigh the saide Altar, amongst the Sepulchers of those idolatrous Priestes of that place, but yet with a superscription vpon hys Tombe, contayning his name, and what had happened.

There passed three hundred yeeres and Iosias was borne, and came to raigne in Iuda, & one day comming to Bethel to ouerthrow the Altar, &

to destroy the Sepulchers of those Idolatrous Priests that had been buried in y^e place: when he began to breake theyr Tombes, he found by chaunce, the Sepulcher of the sayd man of God, with the superscription and relation of the Cittizens of Bethel, when he perceined that it was the Tombe of him that had foretold hys byrth, his name, & his doings, so many hundred yeeres before he was borne: he let the same stand vntouched, as the fourth booke of *Chap, 23,* Kings doth declare.

Nowe consider, whether among any Nation in the worlde, but onely among the Iewes, there were euer any such prophecie, so certaine, so particuler, so long fore-told before the tyme, and so exactly fulfilled? But yet the holy scriptures are full of the lyke, and time permitteth me onelie to touch some few of the principall.

*The prophecie for the destruction of
Ierusalem & Babilon.*

E Say the Prophet is wonderfull in
fore-telling the misteries & acts
F 3 of

*Hieron. in
prol. Galeat.*

*4. Reg. 20,
Verse, 17,
Esay, 5.*

4. Reg. 20.

Esay, 13.

of the Messias, his natiuitie, his lyfe, and all the particulers that happened in hys passion. In so much, that S. Ierom sayth, he may seeme rather to write a story of deedes past, then a Prophecie of euents to come. But yet among other things, it is to be noted, that he lyuing in a peaceable and prosperous time in Iuda, when the Iewes were in amitie and great securitie with the Babilonians, hee fore-saw & fore-told the destruction of Ierusalem by the sayd Babilonians, and the grieuous captiuitie of the Iewes vnder the; as also the destruction of Babilon again by Cyrus King of Persia, whose expresse name and greatnes, he published in wryting almost two hundred yeeres before he was borne: saying in y person of God; First, to Ezechias king of Iuda, that reioyced in the friendship he had with Babilon: *Behold, the dayes shall come, when all that thou and thy Fathers haue layde vp, shall be carried away to Babilon, and thy chyl dren shall be Eunuches in the King of Babilons Pallace.* And next, to Babilon, he sayd: *The destruction of Babylon, which Esay the sonne of Amos saw, &c. Howle and cry, for that*

That there is a God.

121

that the day of the Lord is at hande.
C^c.

The wonderfull prophesie for Cyrus
King of Persia.

THirdly vnto Cyrus (not yet born)
who was preordained to destroy
the same, and to restore the people
of Israell from banishment, to re-
build the Temple in Ierusalem, hee
sayth thus; *I say to Cyrus, thou art* *Esay, 24.*
my sheepe-heard, and thou shalt ful-
fill all my will. I say to Ierusalem, thou
shalt be builded againe. I say to the
Temple, thou shalt be founded againe.
This sayth the Lord to my annointed
Cyrus, I will goe before thee, and will
humble the glorious people of the earth
in thy presence: I will breake theyr
braſen gates, and crush in peces theyr *Esay, 25.*
iron barres, for my seruant Iacobs ſake
haue I called thee by Name, and haue * *Thys he*
*armed thee, where as thou * knowest* *sayth, for*
not mee. *that Cyrus*

Can any thing be more cleerely or was an In-
miraculously spoken in the world, fidel.

then to name a Heathen not yet
borne, that shold conquer so strong
a Monarchie as Babilon was at thys

F 4. time,

Esay, 13,

*Esay, 8,
Verse, 2.*

*Jerem, 26,
Verse, 20,*

*Zach, 1,
Verse, 1,*

Circum-
stances of
certaine
truth.

time, and should builde againe the Temple of Ierusalem, which others of his owne Religion had destroyed before him? What cause, what reason, what likeli-hoode could be of thys? Yet Esay speaketh it so confidently, as he sayth, *that he saw it:* and he nameth two witnessles thereof, that is, Vrias, and Zacharias, that were not borne in many yeres after, saying: *& I tooke vnto me two faithfull witnessles, Vrias the Priest, and Zacharias the Sonne of Barachias.* Whereof the first was a Prophet in Ieremies time, a hundred yeres after Esay, and the second liued fourscore yeeres after that againe, in the dayes of Darius, as by the beginning of his propheticke appeareth: and yet both (as you see) were distinctly named by Esay long tyme before.

And whereas thys Booke of Esay was pronounced openly to the people (as other prophecies were) and published into manie thousande hands before the captiuitie of Babylon fell out, and then carried also with the people, and dyspersed in Chaldeā, & other parts of the world, there can be no possible suspition of forgery in thys matter, for al that the world

world both saw it and read it, many yeres before the thing came to passe: yea, when there was no likeli-hood of any such possibility to come.

*The Prophecies and dooings of
Ieremie, in the sledge of
Ierusalem.*

THE same captiuitie & destruction of Ierusalem by the Babylonians, was prophecied by Ieremie, a hundred yeres after Esay, & a lytle before the matter came to passe: yea, while the Babylonians were about the walles of Ierusalem, & besieged the same for two yeres together, Ieremie was within, and tolde euery man, that it was but in vaine to defend the Cittie, for that GOD had nowe deliuered it. And albeit he were accounted a Traytour for so saying, (especially, when by an Armie of Egipt, that came to the ayde of Ierusalem from Pharao, the sledge of the Babylonians was raised for a certaine time,) yet Ieremy continued still in his asseueration, & said to Zedechias the King, *Thou shalt bee deliuered into the bandes of the King Ierem. 37.*

That there is a God.

of Babylon. And to the people, *Hæc dicit Dominus, tradendo tradetur, hæc Ciuitas, &c.* Thys sayth the Lorde, thys Citty most certainly shal be deliuered into the hands of the Babylonians. And so he continued notwithstanding he were put in prison and whipt, and threatned daily to be hanged: vntill indeed the Citty was taken, and Zedechias eyes puld out, hys chyl dren slaine before his face, & al other things performed, which Ieremie had prophecied & fore-told them before.

Iere, 39,

4, Reg, 24,

25,

Ierem, 25,

The yeeres fore-told of the captiuitie of Babylon.

Iere, 24,

and 29

And which was yet more meruailous, Ieremy did not onely fore-tell the particulers of thys captiuitie, but also the determinate time, how long it should endure, saying. *And all this Land of Iurie shall be into wilderness, and astoniednesse: and all this people shall serue the King of Babylon for three-score and tenne yeeres, & when three-score and tenne yeeres shall be complete, I will visite vppon the King of Babilon, & vpon that Nation saith the Lord, and I will lay the same into eternall desolation. But vppon Iude will I cast my pleasant eyes, and will bring them backe to this Land again. &c.* In which prophetic is contained,

ned, first the particuler tyme howe long thys captiuitie should endure. Secondly, the destruction of Babylon, and of that Monarchie by the Persians. And thirdly, the returning home of the Iewes againe; which three things to haue been afterward fulfilled, not onely Esdras that liued *1. Esdr. 1, 2.* at that tyme, and was an actor in *2. Esdr. 2.* performance of the last: but all other Heathen writers besides, doe record and testifie.

And thys prophecie of Ieremie, was so famous, and certainly believed amongst all the Iewes, in the time of their captiuitie: as when the day of expiration drew neere, Daniell writeth thus of himselfe. *In the first yeere of Darius, I Daniell, vnderstood in the scriptures, the number of the seauentie yeeres whereof God spake to Ieremie, that they should be fulfilled, touching the desolation of Ierusalem: & I turned my face to my Lord God, and besought him in fasting & sackcloth. &c.* Neyther onely the Iewes vnderstoode and beleued thys prophecie, but euen Cyrus himselfe, that was a Gentile, gaue ful credite ther-vnto, and thereby was induced to restore the Iewes, as appeareth both by

Gentiles be-
lieued the
scripture.

1. *Esdra. 1.*3. *Esdra. 2*

by hys own words and Proclamations, sette downe by Esdras that executed the same : and by hys deedes also, in restoring home the Iewes, & rebuilding theyr Temple at his own great charges, as all Historiographers of the Heathen doe confesse.

I might heere alledge infinite other examples, and make no end, if I woulde followe the multitude of Prophecies which are dyspersed thorowe out the whole Scripture ? I might shew how Daniell fore-tolde to Baltasar King of Babylon, in the midst of hys tryumph, as in the hearing of all hys Peeres, the destruction which insued vpon him the verie same night after.

The Prophecies of Daniell.

Dan. 5.

Dan. 11.

* Beholde, three kings shall yet stand in Persia and the fourth shal be rich above all the rest.

Dan. 11.

I myght heere alledge, how the same Daniel, in the first yere of Darius the Median, in the beginning of that second Monarchie of Medians and Persians, fore-told howe manie * Kings should raigne after him in Persia, and how the last (who was the fourth after him, and hys name also Darius) should fight against the Grecians, & be overcome by a Grecian King, (which was Alexander) and how the Kingdome also of the Grecians, should be deuided and

terne

torne in peeces, after Alexanders death, and not passe to his posteritie, as Iustine & other Heathen writers doe testifie that it was, by Antigonus, Perdiccas, Seleuchus, Antiochus, Ptolomeus, and other Captaines of Alexander, that deuided the same among themselves, aboue a hundred yeeres after Darius was dead.

Iustin. hist. lib. 12. et 13.

I might declare also, how the same Daniell fore-saw and fore-told, the four great Monarchies of the world, and described the same as distinctly, as if he had lyued in them all, and as by experience we finde since to be true. I myght alledge the particuler description, of the fight betwixt Darius and Alexander, sette downe by Daniel vnder the names of the great Ramme, & the fierce Goate with one horne, which Goate himselfe interpreteth it to be meant of a Grecian King that should conquer the Persians. And therfore Alexander (as Iosephus reporteth) comming to Ierusalem about a hundred yeeres after, and hearing the Prophecie of Daniell interpreted vnto him by Iaddus the high Priest, assured himselfe that he was the man therein signified, & so

The foure Monarchies of Assirians, Persians, Grecians, & Romaines.

Dan, 2, Dan, 8,

The fore-telling of great Alexander.

Ioseph. lib. de antiq. Iud. cap. 8,

so after long sacrifice doone to the God of Israel, (of whom he affirmed that he had appeared vnto him in Macedon, and had exhorted him to take thys war in hand,) and after he had bestowed much honor & many benefits vpon the high Priest, & Inhabitants of Ierusalem, he went forward in his war against Darius, with great alacritie, & had y famous victorie which all the world knoweth.

A hundred such prophecies more, which are as plaine, as euident, and as distinct as thys, I might alledge of Elias, Elizeus, Samuel, David, Ezechiel, the twelue lesser Prophets, and of other which I haue not named. And in very truth, the whole Scripture is nothing els, but a diuine kind of body, replenished throughout with the vital spirite of prophecie, & euery day some prophecie or other is fulfilled, (though we marke it not) and shal be vnto the worlds end.

What manner of persons our Prophets were.

And the myracle of this matter is yet more increased, if wee consider what manner of people they were for the most part, by whom these Prophecies of hydden thinges were vttered, to wit, not such men as could gather the fore-sight of things
by

by Astronomie or Astrologie, that is, by contemplation of the starres, as some fond Gentiles did pretende, (though Ptolomie denie that anie such thing can be fore-told but onely by inspiration from God,) neither yet were they so sharpe witted, as to attaine to Prophecie by strange imaginations, as most vainly Auerroes and his fellowes hold that some men may; nor finally, were they so delicatly fedde, as by exact dyet and rules of Alchimie, to come to Prophecie; as Alchimyfts dreame that a man may doe, & that Appolonius Thyaneus dyd, who by stillified meates (as they speake) came to be stillified himselfe, and so by helpe of his Glasse called Alchymifi, to foretel some matters & affaires to come. Our Prophets (I say) knew none of these fantastick deuises, beeing for the most part poore, simple and vnlearned men, as in particuler was recorded, that Dauid was a sheepeheard, & Amos was a keeper of Oxen. Yea, oftentimes they were Women, as Marie the sister of Aaron, called in the Scripture by the name of Prophetesse. Debora the wife of Lapidoth: Hanna the Mother of Samuel,

Ptolo. in lib. de fructu.

Moses Narbon in lib. Abubacher et Auampare.

Roger. Baco. lib. de scient experimentalib.

Amos, 1,

Exod, 15,

Iudges, 5,

1. Reg, 2,

*Luke, 1, et 2,
Acts, 21.*

Samuell, Elizabeth the Mother of Iohn Baptist : Anna the Daughter of Panuell : and finally, the most holy and blessed virgine Mary, with the daughters of Phillip, and manie such other, both in the old and new Testamēt, who prophecied strangely, nor could possibly receiue such fore-knowledge of things to come, but onely from the Spirit of the li- uing G O D, and by inspiration of the holy Ghost, which is a manifest demonstration, of the excellencie of Holy-writ, and of the certainty contained therein.

The eyght prooffe of Scriptures.

A N D nowe , albeit this myght seeme sufficient in the iudgment and conscience of euery reasonable man (as the Iew supposeth) to proue that the Scriptures be only frō God, & consequently by them, that there is a G O D ; yet hath he one reason more to confirme theyr sinceritie, which I will alledge in this place, & there-with make an ende. His reason is, that although these holy writings, (which proceede of Gods spirite)

rite) doe not take theyr testimony or confirmation frō man: yet for more euidence of the truth, God hath so prouided, that al the principall, most strange and wonderfull things, recounted in scriprure, should be reported also, and confirmed by Infidels, Pagans, Gentiles, and Heathen Writers themselves; albeit in some poynts they dyffer from the Scriptures, in the manner of theyr narration, for that they adioyne superstitions thereunto. Which maketh the more for approbation of the things, for that heereby it appeareth, they tooke not theyr stories directly from the Bible, but by tradition and most auncient antiquities of theyr owne.

Approbation of Heathen Writers.

The Creation of the world.

FIRST the he sheweth, that the creation of the World, which is the meruaile of all meruailes, with the infusion of mans soule from God, is both graunted and agreed vpon, by all those Heathen Phylosophers that haue beene cited before, (albeit the particularities be not so sette downe by them, as they are in Scriptures,) and

Gene, 1, et 2,

and by all other, that doe see in reason, that of necessitie, there must be yeelded som Creator of these things.

The floode of Noe.

Gene, 6, 7, 8 **N**Ext to thys, the flood of Noe is mencioned by diuers most auncient Heathen Writers : as by Bæro-
Iosep. li. 1. de sus Chaldeus, Ieronimus Egyptianus,
antiq. Iud. Nicholaus Damascenus, Abydenus, and others : according as both Iosephus and Eusebius doe proue. And
Euseb lib. 9, in Bresile, and other Countries dys-
de pr. ep. E- couered in our age, where neuer tea-
uan. cap. 4. chers were known to be before, they talke of a certaine drowning of the World, which in tyme past happened : and doe say, that this was left vnto them by tradition, from tyme out of minde, by the first inhabitants of those places.

The long life of the first Fathers.

Gene, 5, 10.
and 11.

OF the long life of the first Patriarches, according as the Scripture reporteth it, not onely the former Authors, but also Manethus, that

that gathered the Historie of the Egyptians : Molus Hestixæus, y wrote the Acts of the Phænicians, Hesiodus, Hecateus, Abderida, Helanicus, Acusilaus, and Ephotus, do testifie, that those first inhabitants of the world, liued commonly a thousand yeeres a piece; and they alledge the reason thereof to be, both for the multiplication of people, and for bringing all Sciences to perfection, especially Astronomie and Astrologie, which, (as they write) could not be brought to sufficient perfection, by any one man that had lyued lesse then sixe hundred yeeres, in which space, the great yeere (as they call it) runneth about.

Of the Tower of Babilon.

OF the tower of Babilon, and of *Gene. 11.*

the confusion of tongues at the same, Eusebius citeth the testimonies at large, both of Abydenus that lyued about King Alexanders time, & of Sibylla, as also the words of Hestixæus concerning the Land of Senaar, wher it was builded. And these Gentiles doe shew by reason, that if there

*Euseb. lib, 9
de præp. ca. 4*

Marke thys
reason.

there had not beene some such my-
racle in the deuision of tongues, no
doubt but that al tongues being de-
riued of one, (as all men are of one
Father,) the same tongues woulde
haue retained the selfe same rootes
and principles, as in all dialects or
deriuation of tongues we see that it
commeth to passe.

But now (say they) in many ton-
gues at thys day, we see that there is
no likeli-hood or affinitie among
them, but all different the one from
the other, and thereby it appeareth,
that they were made diuers and di-
stinct euen from the beginning.

Of Abraham.

*Gene, 11, 12.
13, 14, &c*

*Alexan. Po-
lihist. lib. de
Iudas. hist.*

OF Abraham and his assayres, I
haue alledged some Heathen
Writers before, as Berosus, Hecata-
us, and Nicholaus Damascenus. But
of all other, Alexander Polyhistor
alledgeth Eupolemus most at large,
of Abrahams being in Egypt, & of
his teaching the Astronomie there:
of his fight and victorie in the be-
halfe of Lot: of his entertainment
by K. Melchisedech, of his wife and
sister

sister Sara, and of other his doings, especially of the sacrifice of his sonne Isaac. To whom also agreeth Melo, in hys bookes written against the Jewes, and Artabanus. And of the strange Lake wherinto Sodome and Gomorra were turned by theyr destruction, called *Mare mortuum*, the dead Sea, wherein nothing can lyue. Both Galen, Pausanius, Solinus, Tacitus, and Strabo, doe testifie and shew, the particuler wonders therof.

Melo lib. de fraudib. Iudeorum.

Art. in Iudeorum hist.

Gal de simp.

Pausan. in

Elia Solin. in

Polih. Tacit.

us lib. <.

histor.

¶ Of Isaacke, Iacob, Ioseph,
Iob, &c.

From Abraham down to Moises, writeth very particularly the forenamed Alexander, albeit he mingle sometimes certaine fables, whereby appeareth, that hee tooke hys storie not out of the Bible wholly. And he alledgeth one Leodemus, who as he sayth, lyued with Moises, and wrote the selfe same things that Moises did, so that these writers agree almost in all things touching Isaacke, Iacob, Ioseph, and all their affaires, euen vnto Moises; & with these do con-
curre also Theodotus a most auncient

Gen, 15, 16.

17, 18, &c.

*Arista. lib.
de Iob.*

ent Poet, Artabanus and Phylon, Gentiles. Aristæus in like manner about Aristotles time, wrote a booke of Iob.

Of Moses.

*Exod, 2, 3,
4, 5, &c.*

OF Moises and his acts, not onely the fore-named, (especially Artabanus in hys Booke of the Iewes) do make mention at large: but manie others also, as namely Eupolemus, out of whō Polyhistor reciteth very long narrations, of the wonderful and stupendious things done by Moises in Egypt, for which he sayth, that in hys time he was worshipped as a God in that Countrey, and called by many Mercurius. And that the Ethiopians learned circumcision of hym, which afterwarde alwayes they retained, and so doe vnto this day. And as for his miracles done in Egypt, hys leading the people thence by the Redde-sea: hys lyuing with them fortie yeeres in the wildernes: the Heathen Wryters agree in all things with the Scriptures, sauing only, that they recount diuers things to the prayse of Moises, which hee hath

hath not written of himselfe, adding also his description, to wit, that hee was a long tale man, with a yellow beard, and long hayre, wherwith also accordeth Numenius Pythagoricus, touching the actes of Moises, whose lyfe he sayth that he had read in the auncientest records that were to be had.

The description of Moises person out of Hea-then Wry-ters.

*The storie of Iosua, the Iudges
and the Kings.*

B V T the fore-named Eupolemus goeth yet forward, and pursueth the story of Iosua, of the Iudges, of Saul, David, and of Salomon, euen vnto the building of the Temple, *Iosep. lib. 8.* which he describeth at large, with *de antiq. cap. 2.* the particuler Letters written about that matter to the King of Tyrus, which Iosephus sayth were in hys dayes kept in the records of the Tyrians. And with Eupolemus, agree Polyhistor, and Hecataeus Abderita, that liued and serued in warre with King Alexander the great, and they make mention among other things, of the inestimable riches of Salomon, and of the treasures which he had

The treasures hiddē in the Sepulcher of Dauid.

*Iosep. l. 13. de
antiq. ca. 16.*

* The same
thing at-
tempted He-
rode in hys
time, as Io-
sephus saith
lib. 18, anti.

had hyd and buried, (according to the fashion of that tyme) in the Sepulcher of hys Father Dauid, which to be no fable, (though not mentioned by the scripture) Iosephus wel prooueth, for that Hircanus y high Priest and King of Iurie, becing besieged in Ierusalem by Antiochus, surnamed Eius, not many yeeres before our Sauour Christ his natinity, to redeeme himsele and the Cittie, and to pay for his peace, * opened the sayd Sepulcher of Dauid, and fecht out of one part thereof, three thousande Talents in ready money, which amount to fixe hundred thousand pounds English, if we account the Talents but at the least size, of *Talentum Hebraicum*.

*The things that ensued after King
Salomons dayes.*

AND as for the things that ensued after Salomon, as the deuision of the Tribes among themselves, and theyr diuers warres, afflictions, & transigrations into other Countries, many Heathen Writers doe mention & recorde them, & among other

other, Herodotus, and Diodorus Siculus. And the fore-said Alexander Polyhistor, talking of the captiuitie of Babilon, sayth, that Ieremie the Prophet, tolde Ioachim hys King, what would befall him, & that Nabuchodonoser hearing thereof, was moued thereby to besiedge Ierusalé.

*Ierem. 37.
4. Reg. 24.*

Of the flight of Senacherib from the siedge of Ierusalem, and how he was killed at his returne home, by his owne sonnes in the Temple, according to the Prophecie of Esay, & story of the booke of Kings, for that he had blasphemed the Lord God of Israell, as Herodotus witnesseth: and that after hys death, he had a statue or Image of mettall erected in his memory, with this inscription in Greeke: *Hee that beholdeth me, let him learne to be godlie.* Confer Xenophon also in hys seauenth booke *De Cyropadia*, and you shal see him agree with Daniell in his narrations of Babylon.

Of Sena-
cherib.

*Esay, 31. and
33, and 36.
4. Reg. 2*

Hero. lib. 2.

Dan. 16

And finally, I wil conclude with Iosephus the learned Iew, that wrote immediatly after Christes ascention, & protesteth that the publique writings of the Syrians, Chaldeans, Phœnicians, and innumerable hystories

*Iosep. li. 1, de
antiq. Iud. 11.*

of the Grecians, are sufficient to testify the antiquity, truth, authoritie, and certainty of the holy scriptures, if there were no other prooffe in the world besides.

*The conclusion of this Chapter,
with the application.*

SECT. 4.

THUS farre haue I treated of the waies and meanes, which haue beene left vnto the worlde from the beginning, therby to know and vnderstande theyr Maker. In treating which poynt, I haue stayed my selfe the longer, for that it is the ground and foundation of all that is, or may be said heereafter. It is the first, final, and chiefe principle, of our eternall saluation or damnation, and the total weale or woe that must befall vs, and possesse vs for euer.

Which grounde and veritie, if it be so certaine and euident, as before hath been shewed, by all reason and prooffe, both diuine and humane, & that y^e matter be so testified & proclaimed vnto vs, by all the creatures of heauen & earth, & by the mouth
and

and writing of our Creator himself, as no ignorance or blindness can excuse the same, no slothfulness dissemble it, no wickedness deny it: what remaineth then, but to consider with our selves, what service this God requireth at our hands? what gratitude, what duty, what honor for our creation? to the end, that as we have proved him a most bountifull Creator, so we may finde him a propitious Iudge, and munificent rewarder. For it is not probable, that his diuine Maiestie, which hath appointed euery other creature to some action for hys owne glory, (as hath been declared at large before) should leaue man-kind onely, which is the worthiest of all the rest, without obligation to his seruice.

In which one point notwithstanding, though neuer so cleere (such is the fondnes of our corrupt nature, without Gods holy grace:) fayled those auncient wisemen of y^e world, of whom S. Paul speaketh so much in hys Epistle to the Romaines, taking compassion of theyr case, and calling them fooles, and all theyr great learning & Philosophy meere fondnes: for that *whereas* (by the

No excuse
of ignorance
of GOD.

The errour
of the old
Phylosophers.

Rom. 1. et 2,

Rom. 1.

means before mentioned) *they came to know G O D , they did not seeke to glorifie him, as appertained vnto God, nor yet did render him due thanks : but Vanished away in theyr cogitations. &c.* That is, they tooke no profite by this knowledge of theirs, but applyed their cogitations vppon the vanities of this world, more the vpon the honour and seruice of thys theyr God. For which cause, as Saint

Rom. 1.

Paul adioyneth presently in the same place, that for so much as they dyd
 “ thus, & dyd not shew forth by their
 “ lyfe and workes, that they had the
 “ knowledge of God indeede : G O D
 “ deliuered them ouer to a reprobate
 “ sence, and suffered them to fall into
 “ horrible sinnes, which S. Paul doth
 “ name and detest in al that Chapter,
 “ and finally concludeth , that theyr
 “ euerlasting perdition ensued principally
 “ vpon thys one poynt : that

Rom. 1.

wheras, *They knew the iustice of God,*
 “ (by all the wayes & arguments that
 “ before haue been declared,) yet wold
 “ they not vnderstand (sayth he) that
 “ death was due to all such, which ly-
 “ ued wickedly as they did.

And the same Apostle, vpon consideration of these matters, wherein
 he

he standeth long for the importance thereof, pronounceth in fine, thys generall sentence, with great asseueration and vehemencie of Spyrite: *That the wrath of God is reuealed frō beauen, vpon all impietie and iniustice of those men, who hold the knowledge of God in vnrightheousnes.* That is, who being indued with y knowledg of God, doe liue notwithstanding vnrighteously, or (as he sayde before) doe consume theyr dayes in vanitie, not making account of the seruice which they doe owe to that God, for theyr creation & other benefites. Which thing, if Saint Paule might truly say to those Gentiles before hys time, who had onely naturall knowledge and vnderstanding of God: that is, so much as by hys creatures was to be gathered: what may, or shall be said vnto vs, who haue not onely that light of nature which they had, but also the wrytings & law of God himselfe, communicated especially vnto the Iewes, and aboue that also, haue heard the voice of his onely sonne vpon earth, & haue receiued the doctrine of hys most blessed Gospell, and yet doe liue as negligently (manie of vs) as

A generall sentence pronounc-
ed by S.
Paule.
Rom, 1.

The appli-
cation to
our selues.

dyd the verie Heathen, touching good lyfe and vertue.

Surely in this case I must denoūce against my selfe, that if it be true, (as it cannot be false) which this blessed Apostle affirmeth here of these Heathen Phylosophers, that by that little knowledge they had of GOD, *they were made inexcusable*, then by the most iust & certaine rule of Christ, laid downe by S. Luke, *cui multum datum est, multum queretur ab eo,*

Rom. 1,

Luke, 12.

“ that of euery man which hath recei-
 “ ued much, a great account shall be
 “ taken for the same; we are forced to
 inferre, that our account shal be the
 greater, and our selues much more
 inexcusable before hys diuine Maie-
 stie, then the very Gentiles & Hea-
 thens are; if after our knowledge &
 manifest vnderstanding of his God-
 head and iustice, *We vanish away in*
our cogitations, as they did, & as the
 most part of the worlde at this day
 are seene to doe, that is, if we apply
 our cogitations and cares, about the
 vaine affayres of thys temporal lyfe
 and transitory commodities, which
 we should bestow vpon the seruice
 and honour of thys Lord and Cre-
 ator.

OF THE FINAL ENDE
AND CAUSE WHY MAN
WAS CREATED BY GOD,
and placed in thys
world.

*And of the obligation he hath thereby,
to attend to the affaire for which
he came hether.*

CHAP. III.

BY the Chapter precedent, I
nothing doubt (gentle Rea-
der) but if thou haue seene &
perused the same, thou re-
mainest sufficiently informed
of thy Creator. Now foloweth it by
order of good consequence, that we
consider with some attention, (for
that it standeth vs much vpon) what
intent and purpose God had in cre-
ating vs, & thys world for our sakes,
and in placing vs therein as Lordes
of the same? By the former consi-
derations we haue learned, that as
among other creatures, nothing
made it selfe: so nothing was made
for it selfe, nor to serue it selfe. The
heauens (we see) doe serue the ayre,

A necessary
considera-
tion.

the ayre serueth the earth, the earth serueth the beastes, the beastes serue man : and then is the question, who man was made to serue ? for in him also holdeth the former reason, that seeing he was not made by himselfe, it is not likely that he was made to serue himselfe.

Pron. 16.

Man made
to serue
GOD.

If we consult with the scriptures heerein, we finde a generall sentence layd downe without exception : *Vniuersa propter semetipsum operatus est Dominus*, the Lord hath made all things for himselfe. And if al, then man (no doubt,) who is not y least of the rest which he hath made.

Iob, 11.

And heerby it commeth to passe, that man cannot be sayd to be free, or at hys owne appointment or disposition in thys world, but is obliged to performe that thing, for the which he was sent into this habitation. Which point holy Iob declareth plainly, in a certain inuectiue against such men as were carelesse and negligent in consideration of thys asfayre. *A Vaine man*, (sayth he) *is lifted vp in pride, and thinketh himselfe to be borne as free as the colt of a wild Asse*. That is, he thinketh himselfe bounde to nothing, subiect to nothing,

thing, accountable for nothing that he doth in this lyfe : but only borne free, to paffe his time in disport and pleasure, as a Colt in the wildernes, that hath no Maister to tame him.

Which in other words, the wise-man vttereth thus ; *He esteemeth this lyfe of ours, to be but a play-game,* and therefore careth not how he lyueth ; or wherein he spend and paffe ouer his time. And this of the man whō the Scripture calleth vaine.

But now, for the sober, wise, and discreet, of whom it is written, *The way of life is vpon the learned, to the ende he may decline from the lowest hell :* they are farre from so great fol-

lie, as to imagine that no account shal be demaunded of our being in this world : for that they haue read, *That God shall bring into iudgement what-soeuer is doone, for euery faulte that is committed.* And the Christi-

an man knoweth further, by the mouth and asseueration of hys Sauiour and Redeemer, that hee shall be accountant for euery idle worde that hee mis-vttereth, and finallie, there is no man that is eyther of reason, or conuersant in the wrytings and Testament of his Creator, but

Prou, 15,

*Eccles. 11,
and 12.*

*Math, 12,
Account to
be gyuen.*

*Psal, 9. 43.
and 141.*

Profitable
demaunds
and confi-
derations.

remembreth well, that among al-
ther irritations, whereby the wicked
man is saide to prouoke Gods pati-
ence to indignation, none is more
often repeated, or more grieuouſlie
taken, then, *that he said in his hart,
God will aske no account.*

With these men then alone shall
be my speech in this present Chap-
ter, who haue a desire to dyscharge
well thys account. For attayning
whereof (truly) I can giue no better
counsaile, instruction, or aduise, then
to doe in thys case, as a good Mer-
chant factor is wont to doe, when
he arriueth in forraine Countries, or
as a Souldiour or Captaine, sent by
hys Prince to some great exployt, is
accustomed, when he commeth to
the place appointed, that is, to weigh
and consider deeply, for what cause
he came thether? why he was sent?
to what ende? what to attempt?
what to prosecute? what to per-
forme? what shall be expected and
required at his hands (vppon his re-
turne,) by him that sent him the-
ther? For these cogitations (no
doubt) shall styrre him vp to attend
to that for which he came, and not
to employ hys time in impertinent
affaires.

affaires. The like would I counsaile :
a Christian to put in vre, concerning
the case proposed, and to demaunde
of himselfe, betweene God and hys
conscience, why, and wherefore, and
to what end, he was created & sent
hether into this world? what to do?
wherein to bestow his dayes. &c.

And then shall he finde, that for
no other cause, matter, or end, but
onely to serue God in thys lyfe, and
by that seruice to enioy heauen, and
euerlasting saluation in the lyfe, to
come. Thys was the condition of
our creation, as Moyses wel expref- *Gene, 14,*
seth : and thys was the considerati-
on of our redeeming, fore-tolde by
Zacharie, before we were yet redee-
med : *That we being deliuered from Luke, 2,*
the hands of our enemies, should serue
God in holinesse and righteousnes, all
the dayes of our lyues.

Of thys consideration doe ensue
two consequents to be obserued.
Whereof the first is, that seeing our
end and finall cause of being in thys
world, is to serue God, & so to work
our owne saluation with feare and
trembling : what-soeuer thing wee
doe, or bestowe our time in, which
eyther is contrary or impertinent, or

The first cō-
sequence,
vpon due
considera-
tion of our
ende.

not

not profitable to thys end, (though it were to gaine kingdoms) it is vanitie and lost labour, that wil turne vs in time to grieve and repentance, (if we change not our course) for that it is not the matter for which wee came into thys life, nor whereof we shal be demaunded an account, except it be to receiue iudgement & punishment for the same.

The second
consequence,

Secondly, it foloweth of the same consideration, that seeing our onely busines and affaire in thys world, is to serue our Maker, & saue our own soules, and that all other earthly creatures, are put heere to serue our vses to that end onely : we should for our parts be indifferent to all these creatures, as to riches or pouertie, to health or sicknes, to honour or contempt : to little learning, or much learning; and we should desire only so much or little of eyther of them, as were best for vs, to the attainment of our said end & Butte pretended; that is, to the seruice of God, & the weale of our soules. For whosoeuer desireth, seeketh, loueth, or vseth these creatures, more then for thys, runneth from the end for which he came hether.

By

By this then may a careful Christian take some scantling of his own estate with God, and make a coniection whether he be in the right way or no. For if he attend onely or principally to this end, for which he was sent hether; if his cares, cogitations, studies, endeouours, labours, talke, A right conuerſation, and other his actions, doe runne vpon thys matter, & that hee careth no more for other creatures, as honours, riches, learning, and the lyke, then they are necessarie vnto him for this ende that he pretendeth; if hys dayes & life be spent in thys study of the seruice of God, and procuring his own ſaluation, in carefulnes, feare, and trembling, as the Apoſtle aduiſed him: then hee *Phillip, 2,* is (doubtles) a moſt happy man, & ſhall at length attaine to the Kingdome which he expected. But if he find himſelfe in a contrary caſe and A wrong courſe: that is, not to attend indeed and dangerous courſe. to this matter, for which only he was ſent hether, nor to haue in his hart & ſtudy this ſeruice of God, and enioying of heauen, but rather ſome other vanitie of the worlde: as promotiō, wealth, pleaſure, ſumptuous apparel, gorgious buildings, beauty, fauour

faueur of Princes, or any other thing els, that appertaineth not vnto thys end If he spend his time about these trifles, hauing his cares and cogitations, his talk & delight more in these things then about the other great busines, of poilessing Gods eternall kingdom, for which he was made & placed in this world : then is hee (I assure him) in a perrilous waie, leading directly to perdition, except he alter & change his course. For, most certain it is, that whosoouer shal not attend vnto the seruice he came for, shal neuer attaine the reward assigned & promised to that seruice.

And for that the most part of all thys world, (not onely of Infidels, but also Christians) doe run amisse in thys poynt, and doe not take care of that assayre & busines, for which they were created and placed heere : hence is it, that Christ & hys holy Saints, both before and after hys appearaunce in the flesh, haue spoken so hardly, and seuerely, of the very small number that shall be saued, (euen among Christians,) and haue vttered certaine speeches which seeme very rigorous to fleshe and blood, (and to such as are most touched

The reason
why so few
are saued.

*Math. 7. 20.
and 22.
Luke, 13,*

ched therein) scarce credible, albeit they must be fulfilled. As among other things, that a louer of thys worlde cannot be saued; that rich men do enter as hardly into heaven, as a Camell through a needles eye, and the lyke. The reason of which maner of speeches doe stand in this, that a rich man or worldling, attending with all his industrie to heape vp riches (as the fashion is) can not attende, (nor euer doth) to that for which he came into this world, and consequently, can neuer attaine heaven, except God worke a miracle, & thereby doe cause him to spende out hys riches to the benefit of his soule, (as sometimes he doth) & so do lessen the Camnell in such sort, as hee may passe the needles eye. Whereof we haue a very rare example in the Gospell, of Zacheus, who beeing a very rich man, dyd presently vppon the entering of christ into his house, (but much more as appeareth into hys hart by fayth) resolue himselfe to change his former course touching riches, and at one blow to beginne with-all gaue away halfe of all hee possessed to the poore; and for the rest made proclamation, that who-

soeuer

*Iames, 4,
Math, 19,
Marke. 10.*

Luke, 19.

A perfit example of a good conuersion.

Math. 19.

Marke, 10.

foeuer had receiued any wrong at his handes, (as commonly many do by thē that are rich) he should come and receyue foure times so much amendes. By which almes and restitution, hee was deliuered from the Camels gib or bunch on his backe, that lettred his passage through the needles eye. And thys extraordinary fauour and grace he receiued, by the fortunate presence, of his most blessed and bountifull guest, who had signified before in an-other place, that himselfe was able, so to draw the Camel, as he should passe the needles eye, for that the thinges which are vnpossible with man, are possible with G O D.

But to leaue this, and to goe forward in our former purpose, no meruaile it is, if in the world abroad, so few be saued, seeing ŷ of thousands, scarce one doth account of that busines, which of all other is the chiefe and principall. Consider you ŷ multitude of all sorts of people vppon earth, and see what theyr traffique and negotiation is? see whether they treat thys affaire or no? see wherein their care, study, & cogitation consisteth? How many thousand finde you

you in Christendome, who spende not one houre of four and twentie, nor one halfe day in forty, in the seruice of GOD, or businesse of theyr soule? How infinite haue you, that breake theyr braines about worldlie commodities, and how few that are troubled with this other cogitation? How many find time to eate, drink, sleepe, disport, deck and trym themselves to the view of others, and yet haue no time to bestow in this greatest busines of all other businesse? How manie passe ouer whole dayes, weekes, monthes, and yeeres, (and finally their whole life time) in hauking, hunting, and other pastimes, without regard of this important affaire? How many miserable women haue you in the world, that spende more dayes in one yeere, in pricking vp theyr apparrel, & adorning theyr carkasse, then they doe houres in prayer for the space of all theyr lyfe? And what (alas) shall becom of this people in the ende? what will they doe or say at the day of account? what excuse will they alledge? what way will they turne them?

If the Merchant-faCTOR which I mentioned before, after many yeres spent

The wrong course of the world.

A comparison expressing the vanitie of our occupations.

Math, 16,

*Psalme, 4,
Jerem, 2.*

spent in forraine Countries vpon his Maisters expences, should returne at length and gyue vp his accounts, of so much tyme and money spent in singing; so much in dauncing; so much in fencing; so much in courting, and the like; who would not laugh at so fonde a reckoning? but beeing further demaunded by his Maister, what time he had bestowd vpon the Merchandise & affaires for which hee was sent, if the man should aunswer, that he had no leysure to thinke vpon that thing, for the great occupation which he had in the other: who would not esteeme him woorthy of all punishment and confusion? And much more shame & confusion, no doubt shal they sustaine at the last dreadful day, in the face and presence of God and all his Angels, who beeing sent into thys worlde, to traffique so rich a Merchandise as is the kingdome of heauen: haue neglected the same, and haue bestowed theyr studies, vpon the most vayne trifles and follies of thys world, without cogitation or care of the other.

O yee children of Adam, saith the Spirit of GOD, why loue ye so vanitie,

nitie, and seeke after lyes? why leaue
you the Fountaine and seeke after
Cesterns? If a golden game of ine-
stimable value, should be proposed
for such as would runne, and could
winne the same; & when the course
or rase were begun, if some shoulde
step aside and follow flyes or fethers
that passed in the ayre, without any
regard of the prize and gole propo-
sed, who wold not meruaile & take
pitty of their folly? euen so is it with
men of the worlde, if we beleue S.
Paule, who affirmeth, that we are all
placed together in a course or race,
and that the kingdome of heauen is
propounded vnto vs for the Game
or Prize, but euery man sayth hee,
arriueth not thether; and why? for
that most men doe steppe aside, and
leaue the marke. Most men do run
awry, and doe follow fethers vp and
downe in the ayre; most men doe
pursue vanities, & doe weary them-
selues out in the pursute thereof, vn-
til they can neyther run nor goe, nor
mooue theyr lyms any further: and
then, for the most part, it is too-late
to amend theyr folly.

A compa-
rison.

1. Cor. 9.

Will you heere the lamentations
of such vnfortunate men? these are
theyr

Wisd. 5.

The complaint of worldlings in the end of their life,

theyr owne words recorded by scripture. We are wearied out in the way of iniquitie and perdition, and the way of God haue we not knowne. What profit haue we receiued of al our pompe and pride, and vaunting riches? what good haue they done
 “ vs? They are nowe past away as a
 “ shadow, and as a Messenger that ry-
 “ de:h in post, and we are consumed
 “ in our owne iniquities.

The fonde iudgement of y world.

Thys is the lamentable complaint of such men, as ranne awry, and followed a wrong course in their actions of thys lyfe. These are they who pursued riches, honour, pompe, and such lyke vanities, and forgate the great and weighty busines for which they were sent. These are they, who were esteemed happy men in thys worlde, and thought to run a most fortunate course, in that they heaped much riches together; aduanced themselves & their families to great dignities: became gorgeous, glorious, and dreadful to others: and finally, obtained what-soeuer they lust & concupiscence desired. Thys made them seeme blessed to worldly cogitations, and the way wherein they ran, to be most prosperous and happy.

happy. And I make no doubt, by experience of these our tymes, but they had admirours and enuiours in great aboundaunce, who burned in desire to obtaine y^e same course. And yet when I heare their complaint in this place, and theyr owne confession, wherein they say expresse: *We sencelesse men did erre from the way of truth*: When I consider also the addition of scripture, *Talia dixerunt in inferno*: they spake these things " when they were in hell: I cannot " but esteeme theyr course for most miserable, and condemne wholly the iudgement of flesh in thys affaire.

Wherefore, my deere brother, if thou be wise, yeeld not to this deceit of worldly lips and tongues, that vse to blesse and sanctifie such, as are in most danger and neere to perdition. Leane rather to the sincere counsaile of saint Paul, who willeth thee to examine vprightly thine own works and waies, and so to iudge of thy selfe without deccite. If thou walke the way of Babilon, most certaine it is, that thou shalt neuer arriue at the gates of Ierusalem, except thou change thy course.

Oh my brother, what a grieffe wil it

A cōpariſon
expreſſing
our grieſe in
the end, for
running a
wrong
coure.

it be vnto thee, when after long labor and much toyle, thou ſhalt find thy ſelfe to haue gone awry? If a man had trauailed but one whole day, and thereby made weary ſhould vnderſtande at nyght, that all his labour were loſt, and that his whole journey was out of the way: it wold be a meruailous affliction vnto hym (no doubt) albeit no other inconuenience were therein, but only the loſſe of ſ̄y daies trauaile, which might be recouered and recompenced in the next. But if beſides thys, hys buſines were great, if it lay vpon his life to be at the place whether he goeth, at a certaine houre: yf the loſſe of his way were irrecoverable: if the puniſhment of hys error, muſt be death and confuſion; and hymſelfe weare ſo wearie, that he could ſtyrre no one foote further: imagine then what a grieuous meſſage thys wold be vnto hym, to heare one ſay: Syr, you are amiſſe, your labour is loſt, and you haue trauailed wholie beſides your way.

The miſeric
of a ſoule
that hath

So then will it be vnto thee (my ſoule) at the day of death, and ſeparation from my body, if in thys lyfe thou attend not to thy ſaluation for which

which thou wert created, but shalt passe ouer thy dayes in following of vanites. Thou shalt find thy selfe a-
gone awry,
at the last
day.

stray at the end of thy iourney, thou shalt find thy selfe wearie, & enforced to say with those miserable damned spirits, *I haue walked harde and Wisd, s,*
craggy wayes: for that indeede the way of wickednes is full of thornes and stones, though in shew it be couered with fayre grasse, and manie flowers. Thou shalt find at that day that thou hast lost thy labour, lost thy time, lost al opportunity of thine owne commodity. Thou shalt then find thy error to be vnreouerable, thy danger vnauidable, thy punishment insupportable, thy repentance vnprofitable, and thy grieve, sorrow, and calamity inconsolable.

Oh, hee that could behold and feele the inwarde cogitations of a worldly mans hart at that instant, after all hys honours and pleasures were past; no doubt, but he should find him of another iudgement and opinion in thinges, then he was in the russe and heate of his iolitic. He doth wel perceiue then, the sondnes of those tryfles which he followed in this lfe, albeit it were to make him-
selfe

Alexanders
death.

Iulius Cæ-
sars death.

selfe a Monarch. If a man dyd know the cogitations that K. Alexander the great had, when of poyson hee came to die, after al his victories and incredible prosperitie; if we knewe the thoughts of Iulius Cæsar, at the day of his murther in the Senat-house, after the conquest of all hys enemies, & subiection of the whole world, to hys own onely obedience, we should wel perceiue, that they tooke lyttle pleasure in the wayes they walked; notwithstanding they were esteemed most prosperous and happy men of this world.

Two rare
examples.

*Iosep. lib. 14.
15. et 18. de
antiq. Iudai.
et bello. Iud.
lib. 2.*

Iosephus the Iew, recounteth two very rare examples of humane felicitie, in Herod the first, and Agrippa hys Cosine, whereof the one by Anthony the Triumuir, and the other by Caligula the Emperour, (both of them beeing otherwise but priuate Gentlemen, & in great pouertie and misery when they fledde to Rome,) were exalted vppon the suddaine, to vnexpected great fortune, and made rich Monarches and glorious Potentates. They were indued (at seuerall times) with the kingdom & crowne of Iurie, & that in such ample sort, as neuer any of that Nation after the had

had the lyke. For which cause they were called in the Hebrue story, (for distinction sake) Herode the great, and Agrippa the great. They ruled and commaunded al in theyr daies, they wanted neither siluer nor gold, neither pleasures nor pastimes, neyther friendes nor flatterers. And besides all these gyfts of Fortune, they abounded also in ornaments and excellencie of body & wit. And all thys was increased & made the more admirable, by reason

of theyr * base & low estate before, in respect whereof, theyr present fortune vvas esteemed for a perfect patterne of most absolute felicitie.

Thys they enioyed for a certaine space, & to assure themselues of the continuaunce, they bent all theyr

cares, cogitations, and studies, to please the humors of the Romaine Emperours, as theyr Gods, and Authors of all theyr prosperitie and felicity vpon earth. In respect of whose fauours, (as Iosephus noteth,) they

H

cared

* For enuie onely of Agrippa hys fortune, Herodias did ruine herselfe and her husband, as Iosephus saith. Lib. 18. antiqu. capit. 8, 9, 15, Her husbände was Herode Antipas, that slew Saint Iohn Baptist, and was sonne to Herod the first.

Luke, 3. Math, 14.

cared little to violate their own Religion of the Iewes, or any thing els that was most sacred. And this forsooth, was esteemed of many a most wise, politique, prosperous, and happy course. But what was the end & consumation of thys theyr pleasant rase?

Herods death.

Iosep. lib. 15. antiq.

* Thys Herod was called Ascolonita, & slew the infants in Bethlem.

Math. 2.

The death of Agrippa.

Iosep. li. 19. capit. 7.

First, Herod fell sicke of an incurable and lothsome disease, and was tormented in the same with so many terrors, * & horrible accusations of his conscience, as he pronounced himselfe to be the most miserable afflicted creature that euer liued; and so calling one day for a knife to pare an apple, would needes haue murdered himselfe with the same, if his arme had not beene stayed by them that stood by. And for Agrippa, Iosephus reporteth, how that vppon a certaine day which he kept festiuall in Cæsaria, for the honour of Claudius the Romaine Emperour, when he was in his most extreame pompe and iolitic, in the middest of all hys Peeres, Nobles, and Damofels, coming forth at an houre appointed, all glyttering in gold and siluer, to make an Oration vnto the people hys voyce, gesture, countenaunce, and

and apparrell so pleased, as the people beganne to cry, (beeing solicited thereunto by some flatterers) *That it was the voyce of God, and not of man,* when Agrippa taking pleasure and delectation, was * stroken presently from heauen, with a most horrible putrification of al hys body, whereof he died, repeating only to his friends these words in the midst of hys torments; * *Behold ye me, that do seeme to you a God, how miserably I am enforced to depart from you all.*

Now then would I demaunde of these two fortunate men, who laying aside all care of God and Religion, did follow the preferments of thys world so freshly, and obtayned the same so luckily: how they liked of thys theyr course and rase in the ende? Truly, I doubt not, but if they were heere to answer for themselves, they would assure vs, that one houre bestowed in y^e seruice of God, and of theyr saluation, would more haue comforted them at the last instant, then all theyr labours & trauailes which they tooke in their liues for pleasing of Emperours, and gathering the grace and good lyking of mortall men.

* S. Luke
saith he was
stroken by
Gods Angel. *Acts, 12.*
And consider how Iosephus agreeeth with
thys narration.

* *Euse. li. 2.*
hist. cap. 9,

Sincere and
profitable
counsaile.

Vse then, ô Christian, vse thys experience to thy commoditie : vse it to thy instructiō, vse it to thy fore-warning. That which they are now, thou shalt be shortly, and of all folies it is the greatest, not to profite or flee from danger by the example of others.

The difference betweene a wise-man and a foole is this, that the one prouideth for a mischiefe while time serueth, and the other would doe, when it is too-late. If thou mightest feele now, the state & case wherein thy poore hart shall be at the last day, for neglecting the thing, that of all other it shoulde haue studied and thought vpon most, thou wouldest take from thy meate, and sleep, and other necessities, to repaire that is past; Hetherto hast thou time to reforme thy course of lyfe if thou be willing, which is no small benefite, if all were knowne. For in this sence (no doubt) it is most true, which the wise man sayth; that better it is to be a liuing dog, then a dead Lyon. For that while the *day time* of thys life endureth, all things amisse may easilie be amended. But the dreadful *nyght* of death will ouer-take thee shortly,

Eccle. 4.

Iob. 9.

shortly, and then shall there be no more space of reformation.

Oh that men would be wise, and fore-see things to come, sayth one Prophet. The greatest wisdom in the world (deere brother) is to looke

Deut. 32.

and attende to our saluation : for as the scripture sayth most truely : *Hee is a wise man indeede, that is wise to his owne soule.* And of this wisdom

Eccle. 37.

it is written in the very same Booke, as spoken by herselfe. *In mee is the grace of all life and truth, and in me is the hope of all lyfe and Vertue.* In

Eccle. 24.

morrall actions and humaine wisdom, we see that the first & chiefest circumstance is, to regard well and consider the end. And how then doe we omit the same, in this great and errour. affayre of the kingdome of heauen?

If our end be heauen, what meane we so much to affect our selues to earth? If our end be God, why seeke we so greedily the worldly fauour of men? If our end be the saluation & eternitie of our soule, why doe wee follow vanities and temporalities of thys lyfe? *Why spend yee your money and not in bread,* sayth G O D by the mouth of Esay, *Why bestow ye your labour on things that will not yeeld ye*

Esay. 55.

*Ephe, 1,
1, Thes, 2,
2, Pet, 1,
Luke, 15.*

saturitie? If our inheritance be that we should raigne as Kings, why put we our selues in such slauery of creatures? If our byrth allow vs to feede of bread in our Fathers house, why delight we to eate huskes prouided for the swyne?

Wisd, 4,

But (alas) we may say with the wise man in the Scripture, *Fascinatiō nū-
gacitatis obscurat bona*. The bewit-
ching of worldly trifles, doe obscure
and hide vs from the things that are
good and behoueful for our soules:

Error in our
course of
lyfe is not
pardoned.

Osea, 4,

ô most daungerous enchauntment. But what? shal thys excuse vs? no truely for the same Spyrite of God hath left recorded, *Populus non intel-
ligens & apulabit*: The people that vnderstandeth not, shall be beaten for it. And another Prophet to the same effect pronounceth. *This people
is not wise, and therefore he that made
them shall not pardon them, neyther
shal he that created them, take mercie
on them*. It is written of fooles, *Ven-
tum seminabunt et turbinem metent*.

Esay, 28,

They shall sowe and cast their seede
vpon the windes, and shall re-
ceiue for theyr haruest, nothing els
but a storme or tempest. Whereby
is signified, that they shall not one-
lic

lie cast away and leese theyr labours,
but also be punished for the same.

Consider then I beseech thee (my
deere brother) attentiuely, what thou
wilt doe or say, when thy Lord shal
come at the last day, & aske thee an
account of al thy labors, actions, &
time spent in thys life : whē he shall
require a reckoning of his talents
lent vnto thee : when he shal say, as
he said to the Farmour or Steward in
the Gospel, *Redde rationem villica-*
tionis tuae: giue account of thy stew-
ardship and charge committed vnto
thee. What wilt thou say when he
shal examine, & weigh and try thy
doings, as gold is examined & tryed
in the fornace, that is, what end they
had ? wherto they were applyed ? to
what glory of God ? to what profit
of thy soule ? what measure, weight
and substance they beare ?

Baltasar King of Babilon, sitting
at his banquet merry vppon a time,
espied suddainly certain fingers with
out a hand, that wrote on the wall
right ouer-against hys Table, these
three Hebrew words, M A N E,
T H E K E L, P H A R E S. Which
words Daniell interpreted in three
sentences vnto the King, in thys ma-

A profita-
ble fore-
warning.

Math, 25.

Luke, 16.

A rare
chance that
happened
to Baltasar
K. of Babi-
lon.

Daniel, 5.

ner. *Mane*, God hath numbred thee (Baltasar) and thy kingdom : *Thekell*, he hath weighed thee in y Goldsmithes ballance, and thou art found too-light : *Phares*, for this cause hath he deuided thee from thy kingdome, and hath giuen the same to the Medes and Persians.

Oh, that these three most golden and most significant words, engrauen by the Angell vppon Baltasars wal, were registred vpon euery doore and post in Christendome, or rather imprinted in the hart of each Christian, especially the two first, that import the numbring and weighing of all our actions, and that in the weights and ballance of the Goldsmith, where euery graine is espied that wanteth. And if Baltasars actions, that was a Gentile, were to be examined in so nyse and delicate a payre of Ballance for theyr trial, and if hee had so seuerer a sentence pronounced vpon him, that he should be deuided from life & kingdome, (as he was the same night following) *Quia inuentus est minus habens*, for that hee was founde to haue lesse weight in him then he shold haue : what shall we thinke of our selues, that

If God examine straitly the actions of Infidels, much more of Christians if they lyue carelesse.
Dan. 5.

that are Christians, of whom it is written aboue al others; *I will search Sogh, 1. the stanes of Ierusalem with a candle.*

What shal we expect, that haue not onely lesse weight then we shoulde haue, but no weight at all, in the most of our actions? what may such men (I say) expect, but onelie that most terrible threat of diuisiō made to Baltasar, (or rather worse, if worse may be) that is, to be deuied from God and hys Angels: from participation of God & our Sauior: from communion of Saints: from hope of our inheritance: from our portion celestial & lyfe euerlasting: according to the expresse declaration made heereof by Christ himselve, in these words to the negligent seruant.

A dreadful diuision.

The Lorde of such a seruant shal come at a day when he hopeth not, & at an houre that he knoweth not, and shall deuide him out, and asigne his part with hypocrites, where shall be weeping and gnashing of teeth.

Math. 24.

Wherefore (deere brother) to conclude this chapter, I can say nothing more in this dangerous case, wherein the world so runneth awry, but onelie exhort thee (as the Apostle doth) not to conforme thy selfe to the cō-

The conclusion.

mon error that leadeth to perdition. Fal at length to some reckoning and account with thy selfe, and see where thou standest, and whether thou goest. If hetherto thou haue wandered and gone astray, be sorrie for the tyme lost, but passe no further. If hetherto thou haue not considered y^e weightines of thys affayre, serue thy selfe of thys admonition, and remember that it is written, *that a Wiseman profiteth by euery occasion.* Esteeme thy resolution in thys one poynt, the chiefest menage that euer shal passe through thy hands in this world, albeit y^e wert a Monarche and Ruler of tenne worlds together. And finally, I will end with the verie same words, wherewith the wiseman concludeth hys whole Booke. *Feare God and obserue his commaundements, for this is euery man.* That is, in thys dooth all and euery man consist: his end, his beginning, hys lyfe, and cause of beeing: that hee feare God, and direct hys actions to the obseruaunce of hys commaundements; for that without thys, he is no man in effect, seeing that hee looseth al benefit, both of his name, nature, redemption and creation.

T H A T

Prov, 6.

Eccle, 11.

THAT THE SERVICE
WHICH GOD REQUI-
RETH OF MAN IN THIS
present lyfe, is Reli-
gion.

*With the particuler confirmations of
Christian Religion, aboue all other
in the world.*

CHAP. IIII.

HAuing prooued in the former chapters, that there is a GOD, which created man: and that man in respect thereof, and of other benefites receiued, is bound to honor and serue the same GOD, the question may be made in thys place, what seruice this is that God requirereth, and wherein it dooth consist? Whereunto the aunswer is brieft & easie, that it is Religion; which is a vertue that containeth properlie the worshyp & seruice that we owe vnto GOD; euen as Pietie is a vertue, containing the duety that chyldren doe owe vnto theyr Parents, & Obseruaunce another vertue, that comprehendeth the regard, that schollers and

Of Religiō.
Pietie.
Obser-
uaunce.

Mal. 1.

and ſeruaunts beare vnto their Maiſters. In reſpect of which compariſon and likenes betweene theſe vertues, God ſayth by a certaine Prophet; *The ſonne honoreth his father, and the ſeruaunt his Maſter, if then I be a Father, where is my honour? if I be a Maſter, where is my feare?*

The acts & opperations of Religion.

James, 1,

Auguſt. lib, 10, de ciuit. capit. 1.

How much it importeth to be religious.

The acts of Religion are diuers, & different; ſome internall, as deuotion and prayer: ſome other external, as adoration, worſhip, ſacrifice, oblations, and ſuch lyke, that are declarations, and proteſtations of the internall. It extendeth it ſelfe alſo to ſtyrre vp and put in vſe, the acts and operations of other vertues for the ſeruice of God; in which ſence ſaint James nameth it, *Pure & Unſpotted Religion, is to Viſite Orphans & widowes in their tribulation, & to keepe our ſelues vndeſiled from the wickednes of this world.* Finally, how ſoeuer ſome Heathens doe vſe thys worde Religion, to ſome other ſignifications: yet, (as S. Auguſtine well noteth) the vſe therof among the faithfull, hath alwaies beene, to ſignifie thereby, the worſhip, honour, and ſeruice, that is due vnto GOD, ſo that if in one word you will haue it decla-

declared, what GOD requireth of man in thys life : it may be rightlie sayd, that all standeth in thys, that he be religious.

Heereof it proceedeth, that whatsoever sort or sect of people in the world, professed reuerence, honor, or worship to God, or to gods, or to any diuine power, essence, or nature whatsoever : (were they Iewes, Heathens, Gentiles, Christiāns, Turks, Moores, Heretiques, or other,) they did alwaies cal theyr said profession, by the name of their Religion. In which sence also, and signification of the worde, I am to treat at thys tyme of Christian Religion ; that is, of the substaunce, forme, maner & way, reuealed by Christ and hys Apostles vnto vs, of performing our duty and true seruice towards God. Which seruice, is the first poynt necessary to be resolued vpon, by hym that seeketh his saluation, as in the Chapter y goeth before hath beene declared. And for obtaining this seruice & the true knowledge thereof, no meane vppon earth is left vnto man, but only the light and instruction of Christian Religion, according to the protestation of S. Peter

The necessity of Christian Religion.

vnto

Acts. 4,

vnto the Gouvernours of the Iewes,
 whē he ſayd; *There is no other name
 vnder heauen giuen vnto men where-
 by to be ſaued, but onely this of Chriſt
 and of his Religion.*

How men
 were ſaued
 in old tyme
 without
 Chriſtian
 Religion.

If you obieſt againſt me, that in
 former tymes before Chriſtes nati-
 uitie, as vnder the law of Moïſes for
 two thouſand yeeres together, there
 vvere many Saints, who without
 Chriſtian Religion ſerued God vp-
 rightly, as the Prophets & other ho-
 ly people: and before them againe
 in the law of Nature, when neyther
 Iewiſh nor Chriſtian Religion was
 yet heard of, for more thē two thou-
 ſand yeeres: there wanted not dy-
 uers that pleaſed God, & ſerued him
 truely, as Enoch, Noe, Iob, Abra-
 ham, Iacob, and others. I aunſwer,
 that albeit theſe men, (eſpecially the
 former, that liued vnder the Law of
 nature) had not ſo particuler & ex-
 preſſe knowledge of Chriſt & of his
 miſteries, as we haue now: for thys
 was reſerued to the time of grace, (as
 S. Paul in diuers places at large de-
 clareth,) that is, albeit they knewe
 not expreſſly, how and in what ma-
 ner Chriſt ſhould be borne: whe-
 ther of a Virgine or no; or in what
 parti-

Gal. 3, 23, 4,
Ephe. 3,
Coloſ. 1,

particuler sort he should liue & die :
 what Sacraments he should leaue, *See S. Aug-*
 what way of publishing his Gospell *gust. lib. 19.*
 he should appoint, & the like, (wher- *cont. Faust.*
 of notwithstanding very many par- *capit. 14.*
 ticulers were reuealed to the Iewes
 from time to time, and the neerer
 they drewe to the tyme of Christes
 appearaunce, the more plaine reue-
 lation was made of these misteries :)
 yet I say, all and euery one of these
 holy Saints, that lyued from Abra-
 ham vntil the comming of Christ,
 had knowledge in generall of Chri-
 stian Religion, and did belieue the
 same; that is, they belieued expresse-
 ly that there should come a Sauour and
 Redeemer of man-kinde, to deliuer
 them from the bondage contracted
 by the sinne of Adam.

All olde
 Saints be-
 lieued in
 Christ, and
 were saued
 by him.

This was reuealed straight after
 theyr fall, to our first Parents and
 Progenitors in Paradise: to wit, that
 by the *Womans seede*, our redempti-
 on should be made. In respect wher-
 of, it is sayd in the Reuelations, that
 Christ is the Lambe that hath been
 slaine frō the beginning of y world.

Gen. 3, 15

Apoc. 3,

And Saint Peter, in the first ge-
 nerall Counsell holden by the Apo-
 stles, affirmeth, that the old aunci-

Acts, 15.

ent

Rom, 5.
Ephe, 8.

* *Reade S.*
Aug. l. 18. de
ciuit. 1. 47.
et Epist. 49.
& 157. &
tract, 45. in
Ioh. Cle. A-
lex. lib. 6.
Strom. et
Ierom in ca.
3. ad Gala.

The difference be-
tweene our
beliefe and
the old Fa-
thers.

Esay, 7.
Gene, 49.

ent Fathers before Christes natiuitie, were saued by the grace of Christ, as we are nowe, which S. Paul confirmeth in diuers places. And finallie, the matter is so cleere in this behalfe, that the whole * schoole of Diuines accordeth, that Fayth and Religion of the auncient Fathers, before Christes appearaunce: was the very same in substaunce that ours is now, sauing onely, that it was more generall, obscure, and confuse then ours is, for that it was of things to come, as ours is now of things past & present.

For example; they belieued that a Redeemer should come: and we belieue that hee is already come. They sayd, *Virgo concipiet*, a Virgine shall conceiue: and we say: *Virgo concepit*, a Virgine hath conceiued. They had sacrifices and ceremonies y prefigured his comming for the time ensuing: we haue sacrifice & sacraments that represent hys being for the time present. They called theyr Redeemer, *The expectation of Nations*: and we call him now, *The saluation of Nations*. And finallie, there was no other difference betweene the olde sayth of good men from

from the beginning, and ours : but only in the circumstances of time, cleerenes, particularitie, and of the manner of protesting the same, by outward signes and ceremonies. For that in substance they believed the same Redeemer that we doe, and were saved by the same believe in his merits as we are. For which cause Eusebius* well noteth, that as wee are called now Christians, so they were called then *Christi*, Psalm, 104. that is, annointed in prefiguration of the true Christ in whom they believed, as the first and head of all other annointed, and who was the cause and authour of their annoyning.

* *Eusebius handleth this matter at large, lib. 1. dem. Euan. cap. 5,*

By thys then it is most manifest, that not onely nowe to vs that are Christians, but at all other times from the beginning of the worlde, and to all other persons and people what-soeuer, that desired to haue theyr soules saved, it was necessarie to believe and loue CHRIST, and to professe in hart hys Religion. For which consideration, I thought it not amisse in thys place, after the former groundes layde that there is a GOD, and that man

The causes of thys Chapter.

was

was created and placed heere for hys ſeruiſe : to demonſtrate and prooue alſo this other principle, that the on- ly ſeruiſe of thys God, is by Chriſti- an Religion. Wherein, albeit I doe not doubt, but that I ſhall ſeeme to many, to take vppon me a ſuperflu- ous labour, in proouing a veritie, which all men in Chriſtendome doe confeſſe : yet for the cauſes before alledged in y^e ſecond chapter, which mooued me in that place to proue, that there is a G O D ; that is to ſay, firſt, for the comfort, ſtrength, and confirmation of ſuch, as either from the enemy may receiue temptations, or of themſelues may deſire to ſee a reaſon of theyr beleefe : and ſecond- lie, for awaking, ſtyrring, or ſting- ing of others, who either of malice, careleſnes, or ſenſualitie, are fallen a ſleepe, and haue loſt the feeling and ſence of theyr beleefe, (for manie ſuch want not in theſe our miſerable dayes,) it ſhall not be (perhaps) but to euery good purpoſe, to lay toge- ther in thys place, with the greateſt breuity y^e poſſibly may be, the moſt ſure groundes and inuincible eui- dences, which we haue for declarati- on & confirmation of this matter.

For

For albeit the Apostle Saint Paule *Heb, 11,*

declareth the things which we beleeue, be not such in themselves, as may be made apparant by reason of humane arguments : yet such is the goodnesse, and most sweete proceeding of our mercifull GOD towards vs, as he will not leaue himselfe without sufficient testimonie, both inward and outwarde, as the same Apostle in another place doth *Acts, 14,* testifie. For that inwardly, he testifieth the truth of such things as wee beleeue, by gyuing vs light and vnderstanding, with internall ioy and consolation in belieuing them. And outwardly hee giueth testimony to the same, with so many conueniencies, probabilities, and *Arguments of credibilitie*, (as Diuines doe cal the,) that albeit the very point of that which is believed, remaine stil with some obscuritie : yet are there so many circumstaunces of lykelihoodes, to induce a man to the beleeffe thereof, as in all reason it may seeme against reason to deny or mistrust them.

The diuers testimonies from God, of y things that we beleeue.

Thys shall easily appeare by the Treatise following of Christ and Christianitie, and of the foundations

ons of our Religion, which shall be confirmed by so many pregnant reasons, and most manifest circumstances of euident probability, as I doubt not, but the zealous Christian shall take exceeding comfort therein, and esteeme himselfe happy, to haue a lot in that faith & Religion, where he shall see & feele so much reason, prooffe, & conueniencie to concurre & shew it selfe, for hys satisfaction.

And to thys effect, it shall bee of no meane moment, that I haue pro- ued before, the certaintie, diuinitie, and infallible truth of y^e Iewes scriptures, or olde Testament; which writings we haue receiued from that Nation that dooth (as it were) professe enmitie against vs, & the same being written so many ages before the name of *Christianity* was known in the worlde: it cannot be but of singuler authoritie, whatsoeuer shall be alledged out of those recordes for our purpose. And therefore as before, in procuing our first principle, *That there is a G O D*, we vsed on- lie the testimonie of such witnesses, as could not be partiall: so, much more in this confirmation of *Chri- stian Religion*, shall we stand on- lie

The vn-
doubted
witnesses

lie, eyther vpon the confeſſion of ſuch as are our enemies, or vpon the records of others, who muſt needes be indifferent in the cauſe, for that they lyued before eyther cauſe or controuerſie in Chriſtianitie was knowne or called in queſtion.

to be alled-
ged in thys
Chapter.

My whole purpoſe ſhall be then, to make manifeſt in thys Chapter, that I E S V S C H R I S T was the Sauour and Redeemer of all mankinde, fore-promiſed and expected from the beginning of the worlde; that he was the onely ſonne of God, and God himſelfe, and conſequentlie, that what-ſoeuer he hath left vs in hys doctrine and Religion, is true and ſincere, and the onely way of ſaluation vpon earth.

The dryft
of thys
Chapter.

For cleerer prooſe, & declaration whereof, I wil reduce what-ſoeuer I haue to ſay heerein, vnto three principall heads or branches, according to the order of three diſtinct tymes wherein they ſel out; That is to ſay, in the firſt place ſhal be conſidered, the things that paſſed before the natiuitiy or incarnation of Chriſt. In the ſeconde, the thinges doone and verified from that time vnto his aſcention, which is the ſpace of hys abode

The princi-
pall heads.

1.

2.

3.

bode vpon earth. And in the thyrd place, such euent shall be considered, as ensued for confirmation of his Deitie, after his departure.

In declaration of which three generall poynts, I hope by the assistance of him whose cause we handle, that so many cleere demonstrations shall be dyscouered: as shall greatly confirme thy fayth (gentle Reader,) and remoue all occasions of temptation to infidelitie.

*How Christ was fore-told to
Iew & Gentile.*

S E C T. I.

The Iew &
Gentile.

*Ephe, 1,
1.Tim, 2,*

FIrst then, for such things as passed before Christ appeared in the flesh, and doe make for prooue of our Christian Religion, it is to be noted, that they are of two sorts, or at least wise, they are to bee taken from two kindes of people, that is, partly frō the Iewes, & partly from the Gentiles. For seeing that Christ was appointed from the beginning, yea, before the world was created, (as Saint Paule affirmeth) to worke the redemption both of Iewe and Gentile,

Gentile, and to make them both one
people in the seruice of hys Father :
heer-hence is it, that he was fore-told
and prefigured to both these Nati-
ons, and diuers fore-warnings were
left among them both, for styrting
them vp to expect hys comming, as
by the considerations folowing shal
most euidently appeare.

Titus, 1,

1. Peter, 1,

Esa, 2, 11, 19

Ier, 9, 12. 16

The first Consideration.

AND to begin with the Iewes, The MESSI-
no man can deny, but that as promi-
throughout the whole bodie and sed.
course of Scriptures, that is, from the
very beginning to the last ende of
theyr olde Testament, they had promi-
sed vnto them a *Messias*, which is
the very same that we cal *Christ*, that
is to say, a person annointed & sent
from God, to be a Sauour, a Redee-
mer, a Pacifier of Gods wrath, a
Mediator between God and man, a
Satisfier for the sinnes and offences
of the whole worlde, a Restorer of
our innocencie lost in Paradise, a
Maister, an Instructer, a Law-giuer,
a Spirituall and eternall King, that
should sitte, and rule and raigne in
our

our harts, to conquer the power and tyranny of ſatan, & enemy of mankinde, who ouer-came our firſt Parents Adam and Eue, and neuer ceaseth to aſſaile vs.

The firſt couenaunt to Adam.

Gene, 2,

THIS is euident by the firſt couenant of all, that euer G O D dyd make wyth man, when he ſayde to Adam our firſt Father in Paradife, *In what day ſoeuer thou ſhalt eaſe of the Tree that is forbidden, thou ſhalt die.*

Gene, 3.

Which couenaunt beeing after broken, on the part of our ſayd Progenitor, he receiued hys iudgement, but yet with a moſt benigne promiſe of redemption for the tyme to come: for thus God ſaid to & deuill or Serpent that had deceiued hym: *The ſeede of the Woman ſhall cruſhe thy head, and thou ſhalt lie in waite to hurt his heele.* That is, one ſhall proceede in tyme, of the ſeede of the Woman, who ſhall conquer Death and Sinne (that are thy weapons,) and ſhall not care for thy temptations, but ſhall treade them vnder his feete,

fecte, and thys shall be Christ the
Messias of the world.

Thus did not onely the * eldest * *Rabbi Mo-*
Iewes & Rabbines vnderstand thys *ses Benma-*
place, (what-soeuer the latter haue *mon in hunc*
dreamed, that their Messias should *locum.*
be onely a temporall King,) but al-
so the olde Chaldie Paraphrase, (na-
med *Thargum Hierosolimitanum*)
expōūdeth it plainly in these words,
applied vnto the deuill that had de-
ceiued Adam : *They haue a certain Tharg. Hie-*
and present remedy against thee (O roso. in Gen.
deuill,) *for that the time shall come, cap. 3.*
when they shal tread thee downe with
theyr heeles, by the helpe of Messias
which shall be theyr King.

To Abraham and Isaacke.

THE same thing is confirmed by
the very same promise seauen
times repeated and established vnto
Abraham, that liued very neere two
thousand yeeres after Adam : and
again to Isaack his sonne after him,
In semine tuo benedicentur omnes. Gene. 12. 3.
gentes terra. All Nations of the earth
shall be blessed in thy seed. Which
had beene indeede, but a very small
I bene.

benediction to Abraham, or to the Iewes after him, (ſe neuer ſaw theyr Meſſias actually) if hee had beene onely to be a temporall king : And much leſſe bleſſing had it beene to the Gentiles & all other Nations, if this Meſſias of the Iewes, muſt haue beene a tēporal & worldly Monarch, to deſtroy & ſubdue them to the ſeruitude of Iurie, as fondly the latter teachers of that Nation do contend.

Jacobs prophecie of Chriſt.

THIS yet maketh the Patriarche Iacob more plaine, who prophesying at his death of the cōming of Chriſt, hath theſe words : *The ſcepter (or gouernment) ſhall not be taken from the houſe of Iuda, untill he come that is to be ſent, and he ſhall be the expectation of Nations.* Which latter words, the fore-named Chaldee Paraphraſe, as alſo great Onkelos, (both of ſingular authoritie among the Iewes,) do interpret thus : *Donec Chriſtus ſeu Meſſias veniat &c.* Vntill Chriſt or ſe Meſſias come (which is the hope and expectation of all Nations, as wel Gentiles, as

Gen, 49,

Tharg. Hieroſo or Onkelos in hunc locum.

vs that are Iewes,) the gouernment
shall not cease in the house or Tribe
of Iuda. By which sentence of scrip-
ture, and interpretation of the Iewes
themselues, we come to learne, (be-
sides the promise of the Messias,)
two consequences in this matter, a-
gainst y Iewes of latter tymes. First,
that if their Messias must be y hope
and expectation as well of the Gen-
tiles as of the Iewes : then can hee
not be a temporall King to destroy
the Gentiles, (as y latter Iewes wold
haue it,) but a spyrituall King, to
raigne ouer them, and to bring in
subiection theyr spyrituall enemies
for the, (I mean the flesh, the world
and the deuil,) as all true Christians
doe belecue. Secondly, if the tempo-
ral kingdome of the house of Iuda,
(whereof Christ must come,) shall
cease and be destroyed at the com-
ming of Messias, as the Scripture a-
uoucheth : how then can the Iewes
expect yet a temporal King for their
Messias, as most fondly they doe ?

The Messi-
as must be a
spirituall &
not a tem-
porall king.

But to leaue this controuersie with
the latter Rabbines, and to goe for-
warde in declaration of that which
we tooke in hand, that is, to shewe
how Christ was fore-tolde and prom-
ised

The tradition
of the
Iewes in
Miſdraſch
Thehilim.

See the ty-
tles of theſe
Pſalmes
heere ſpeci-
fied.

miſed to the Iewes. It is to be noted,
that after the death of Iacob laſt
mentioned, there is little recorded in
ſcripture of the doings of his people,
during the ſpace of foure hundred
yeres being y time of their bondage
in Egypt; but yet y tradition of that
Natiō teacheth, that as ſoone as they
were deliuered out of Egypt, & were
in the Deſert towards the Land of
Promiſe, the three ſonnes of Chore,
called Aſer, Eleana, and Abiaſaphe,
(of whom mention is made in the
ſixt chapter of Exodus, & other pla-
ces) made diuers ſongs & Pſalmes in
the praiſe & expectation of the Meſ-
ſias to come, and that the holy men
of that time, did ſolace themſelues
with ſinging the ſame: & that king
Dauid afterward in the ſecond part
of his Pſalmes, beginning from the
fortie and one, vnto the cyghty and
ſeauen, gathered the moſt parte of
theſe old ſongs together, as yet they
are to be ſcene in his Pſalter.

Moſes Prophecie of Chriſt.

B V T Moſes, who liued with the
people, and gouerned the in the
wilder-

wildernesse, had a cleere reuelation from G O D of thys Messias in these words, *I will raise & p a Prophet to* *Dent. 18.* *this people from amongst theyr brethren, euen as my selfe : and I will put my words in his mouth, & he shall speake vnto them all things which I shall ordaine vnto him : and he that shal refuse to heare the wordes which he shal speake vnto them in my name, I will be reuenged vppon that man.* Which words, that they cannot be vnderstoode of any other Prophet that euer lyued after Moises among the Iewes, but onely of C H R I S T, it appeareth most manifestly and plainly by the testimony of the holie Ghost, where he sayth, *And there arose not any other Prophet in Israell like vnto Moises. &c.* *Dent. 34.*

Dauids Prophecie of Christ.

After Moises about four hundred yeeres, ensued Dauid, who for that he was a holy man, & the first King of the house of Iuda, out of whose linage y Messias was to com: the particulers of thys misterie, were more abundantly and manifestlie

Psal. 88,
2, Reg. 7,
1. Chro. 22.

3, Reg. 5,
1. Chro. 22.

3, Reg. 12,

Psal. 2, 45,
 47, 67, 72.

reuealed vnto him, then vnto any other. And first, for assuraunce that Christ should be borne of his stock and lynage, these are the wordes of GOD vnto hym : *I haue sworne to Dauid my Seruaunt : I will prepare thy seed from eternitie, and wil builde vp thy seate to al generations.* Which words, albeit the latter Iewes wil apply it to King Salomon, that was Dauids sonne, (and in some sence they may so be, for that King Salomon was a figure of Christ to come) yet properly these wordes, *And his kingdome shall stand for euer, and for all eternitie,* which are so often repeated in thys & other places of the Scripture, cannot be verified in Salomon, whose earthly kingdom was rent and torne in peeces straight after hys death by Ieroboam, and not long after, as it were extinguished; but they must needes be vnderstood of an eternall King, which should come of Dauids seede: as must also these other wordes of GOD in the Psalmes : *Thou art my sonne, this day haue I begotten thee, I will giue vnto thee the Gentiles for thine inheritace.*

Which was neuer fulfilled in Salomon, nor in any other temporall King

King in Iurie after him. And much leſſe theſe words which follow : *He ſhall endure with the ſunne, and before the Moone, from generation to generation. There ſhall riſe & in his daies peace, & untill the Moone be taken away : he ſhal raigne from ſea to ſea, & unto the ends of the world : all kinges ſhall adore him, and all Nations ſhall ſerue him : for that hee ſhall deliuer the poore man that had no helper : he ſhall ſaue theyr ſoules, and deliuer them from & ſurie, & from iniquitie : all Trybes of the earth ſhall be bleſſed in him, and all Nations ſhall magnifie him.* *Pſal. 71,*

Theſe words of Chriſtes eternall kingdome, of hys enduring to the worlds end : of his vniuerſal raigne ouer Iewe and Gentile : of his adoration by all Nations : of his deliuerie of ſoules from bondage of iniquitie, and finally, of hys making bleſſed all trybes of the earth : cannot poſſibly be applied to any temporall King that euer was among the Iewes, or euer ſhall be vnto the worlds end, but onely Chriſt.

Jeremies Prophecie of Christ.

*Jerem, 23.
and 33.*

THIS promise made vnto Dauid, for Christ to come of hys seede, is repeated after his death, by many Prophets, and confirmed by GOD, as in Ieremie, where God vseth these words; *Behold, the dayes come on, and I wil rayse vp to Dauid a iust seede, & he shal raigne a king, and shal be wise, and shal doe iudgement and iustice vpon earth. And in his dayes shal Iuda be saued, and Israhell shall dwell confidently, and this is the Name that men shall call him, OVR IYST GOD.* All thys was spoken of Dauids seede, aboue four hundred yeeres after Dauid was buried.

Which proueth manifestly, that the former promises and speeches, were not made to King Dauid for Salomon hys sonne, or for anie other temporal King of Dauids line: but for Christ, who was called so particularly *The son & seede of Dauid*: for that Dauid was the first King of the Trybe of Iuda, and not onely was Christes Progenitor in the flesh,

fleſh, but alſo did beare hys tipe & figure in many other things.

Ezechiels prophecie of Chriſt.

FOR which cauſe likewise in the Prophet Ezechiell (who lyued about the ſame tyme y^e Ieremie did,) the Meſſias is called by the name of Dauid himſelfe : for thus GOD ſpake at that time vnto Ezechiel : *I Ezech. 34.*
will ſaue my flocke, nor ſhal they be a- Chriſt is
ny longer left to the ſpoyle, &c. I will called Da-
rayſe ouer them, ONE PASTOR, uid.
which ſhall feede them, my ſeruaunt
DAVID, he ſhal feede them, & he
ſhall be theyr ſheepheard, & Prince,
and I will be theyr God, & will make
with them a couenaunt of peace. &c.
 In which words, not onely we that are called Chriſtians, but the latter Iewes alſo themſelues, doe confeſſe in theyr *Thalmud*, that their Meſſias is called by the name of Dauid, for that he ſhall diſcend of the ſeede of Dauid; as by reaſon alſo it muſt of neceſſity be ſo, for that King Dauid beeing dead four hundred yeres before theſe wordes were ſpoken, (as hath beene noted) could not nowe

Thal. traſt.
Sanch. cap.
halec.

I ſ come

come againe to feede Gods people,
or gouerne them himſelfe.

*The Prophecies of Eſay, tou-
ching Chriſt.*

Eſay. 2,

Mich, 4,

E Say the Prophet, who lyued a-
bout a hundred yeeres before Je-
remie and Ezechiel, had meruailous
fore-knowledge of the Meſſias, and
hys affayres, and deſcribeth him ve-
ry particularly, beginning in thys
manner. *In the latter daies, the H I L*
of Gods houſe ſhall be prepared vppon
the toppe of Mountaines, and all Nati-
ons (or Gentiles) ſhall flowe vnto
him. And many people ſhall ſay, come
and let vs aſcend vnto the H I L of the
Lord, and he ſhall teach vs his waies,
and we ſhall walke in his pathes: hee
ſhall iudge Nations, &c. Which ve-
ry words are alſo repeated in Michę-
as the Prophet, and are applyed there
(as alſo heere) vnto the Meſſias, and
can haue no other meaning, by the
iudgement of the Iewes & Hebrues
themſelues. And Eſay dooth proſe-
cute the ſame matter afterwarde in
dyuers Chapters. As for example, in
the fourth, talking of the ſame Meſ-
ſias

fiar, which before he called the H I L
of Gods house, he addeth these words. *Esay, 4,*
In that day shal the issue of the Lord,
be in magnificence and glory, and the
fruite of the earth, in sublimitie and
exultation, to all such as shal be saued
of Israell. In which words he calleth
the Messias, both the issue of G O D,
and the fruite of the earth, for that he
should be both God and man. And
in the ninth Chapter he calleth him
by these termes, Admirable : Coun- *Esay, 9,*
seller : God : Strong : Father of the
future world : and Prince of peace.

In the eleuenth Chapter, hee de-
scribeth him most wonderfully, in
these words : There shall goe forth a *Esay, 11,*
branch of the stocke of Iesse, (which *Psal, 71.*
Iesse was Davids father,) and out of *Eccle. 45.*
theroote of that branch, there shall
mount vp a flower, and the Spirite of
the Lord shal rest vpon him : the spi-
rite of wisdom & of vnderstanding,
the spirit of counsell and fortitude, the
spirite of knowledge & pietie : he shal
not iudge according to the sight of
(fleshlie) eyes, nor yet condemne ac-
cording to the hearing of (fleshlie)
eares : but hee shall iudge poore men
in iustice, and shall dispute in equitie
for the milde men of the earth. Hee
shall

Wonder-
ful proper-
ties of
Christ.

shal strike the earth with the rodde of his mouth, and with the spirite of his lyps shal he sleie the wicked man. Iustice shall be the girdle of his loynes: and sayth shall bee the bande of hys reynes. &c.

Hetherto are the wordes of the Prophet: wherein truely nothing can be more plaine & euident, then that by the *rod or branch of Iesse*, is meant the Virgine Marie, who directly descended of the lineage of Iesse, & by the *flower ascending frō this branche*, must needes be vnderstoode Christ, that was borne of her, and had all those excellencies and priuiledges aboue other men, which Esay in this place assigneth vnto him.

Math. 1.

Luke. 3.

Acts. 13.

Rom. 15.

Other properties of Christ.

Esay. 25.

Esay. 35.

Esay. 42.

Whose further graces yet, & speciall diuine properties, the same Prophet expresseth more particularly in the Chapters following, where hee sayth; *Hee shal for euer ouerthrowe and destroy death: he shall open the eyes of the blynde, and the eares of the deafe: hee shall not cry nor contende, nor shal he accept the person of anie man: but in truth shal he bring forth iudgement. He shal not be sorrowfull nor turbulent. &c.*

And finally, in the forty & nine Chapter,

Chapter, he alledgeth the wordes of God & Father vnto Christ, touching his commission, in thys sort; *It is Esay. 49, too-little that thou be to me a seruant, Acts. 13. 47. to raise vp the trybes of Iacob, and to conuert vnto mee the dregs of Israell. Behold, I haue appointed thee also for a light vnto the Gentiles: that thou be my saluation vnto the uttermost parts of the earth.*

The Commission of Christ.

Daniels prophecie of Christ.

AND to conclude thys matter, without alledging more Prophecies for the same, (which in truth are infinite throughout the Bible,) Daniell that liued in the end of the captiuitie of Babilon, a lytle before Aggaeus, Zacharias, and Malachias, (who were the last Prophets that euer florished among the Iewes, almost fye hundred yeeres before the natiuitie of Christ:) this Daniel (I say) reporteth of hymselfe, that being in Babilon, and hauing fasted, worne sack-cloth, and prayed long vnto God, there came the Angell Gabriell vnto him at the time of the euening sacrifice, & fore-tolde hym,

not onely of the deliuerance of the people of Iſraell from the captiuitie of Babilon out of hand, for that the ſeauentie yeeres of their puniſhment fore-told by Ieremie, were nowe expired, but alſo he tolde him further, that the time of the vniuerſall deliuerance of man-kinde, from the bondage and captiuitie of ſin : was now ſhortned, and that after ſeuentie Hebdomades, (which as ſhal be ſhewed after, make vp iuſt the time that paſſed from the rebuilding of the Temple of Ieruſalem after their deliuerance from Babilon, vnto the byrth of Chriſt,) there ſhoulde be borne the Sauour of the world, and be put to death for the redemption of man-kind.

Dan, 9.

The Angels wordes are theſe : *I am come to ſhew thee, O Daniell, for that thou art a man of good deſires. And therefore doe thou marke my ſpeech, and vnderſtande this viſion. The ſeauentie Hebdomades are ſhortned vpon thy people, & vpon thy holy Cittie : to the end preuarication may be conſumed, and ſin receiue an ende, to the ende iniquitie may be blotted out, and eternall iuſtice brought in her place : and to the end viſions and prophe-*

prophecies may be fulfilled, and the
SAINT OF SAINTS annoy-
ned. Know thou therefore and marke,
that from the end of the ſpeech, for re-
building of Ieruſalem, vnto Chriſt the
CAPTAIN, there ſhal be hebdo-
mades ſeauen, and hebdomades ſixtie
two, and after ſixty two hebdomades,
Chriſt ſhall be put to death, and the
people which ſhall denie him ſhall not
be his people.

I myght paſſe on further to other
Prophets, and make no ende, if I
would alledge what might be ſayde
in thys behalfe; for that the whole
Scripture runneth all to thys one
poynt: to fore-tell and manifeſt
Chriſt, by ſignes, figures, parables
and prophecies: and for thys cauſe
was it principally written. But that
which is already ſpoken, ſhall bee
ſufficient for our firſt conſideration,
whereby is ſcene, that among the
Iewes from age to age, Chriſt was
prophecied and fore-told, together
with the eternitie of his kingdome,
that ſhould be ſpirituell.

The Butte
of all Scrip-
ture.

The

The second Consideration.

That Christ
should be
both God
and man.

The cu-
stome of
Heretiques.

NOwe followeth there a seconde consideration of the qualitie of Christes person, of no lesse importance then the former, and wherein the latter Iewes doe more dyscent from vs: & that is, of the God-head of the Messias promised. I say the latter Iewes or Rabbines, are different herein frō vs, as also they are in many other poynts & articles, wherein they auncestors (that were no Christians) did fully agree. Euen as all Heretiques are wont to doe, that first breake in one poynt, & then in another, from the true Catholique sayth of Christ, to followe mens traditions; and so doe run on from one to one, making themselues in all things as dislike as they can, for hatred of that vnitie, whereunto their pride wil not suffer them to return. So is it in the generation of thys reprobate people, who first agreed with vs in all, or most poynts, touching Christ to come, and denyed onely the fulfilling or applycation thereof in Iesus our Sauour, but afterward,

terward, their vngracious of-spring, being not able to stand in that issue against vs, deuised a newe plea, and betooke themselves to a far higher degree of impietic, affirming that we attribute many thinges vnto Iesus, that were not fore-tolde of the Messias to come; & among other, that he should be G O D, and the sonne of God, and the second person in Trinitie. &c.

But heerein (no doubt) these obstinate and gracelesse men, do shew themselves both ignoraunt of their own scriptures, & disagreeing from the writings of their owne fore-fathers. For as for scriptures, it is euident by all, or most of the Prophets alledged before, that Christ (or the Messias) must be G O D, & the son of God, indued with mans nature; that is, both God and man. So in Genesis, where he is called *the seede of the Woman*, it is apparent that he shal be man; and in the same place, when he is promised *to crush the deuil and to breake his head*: who can doe thys but onely God? Likewise, when he is called *Germen Iehoua*, the seede of our Lorde God, hys God-head is signified, as is his man-head, also,

That Christ must be both God and man.

Gene. 3.

The first prooffe.

Esay 4.

Eſay, 9.

Pſalm 71,

Pſal. 109.

Eſay, 53.

Pſal. 96.

Hebru, 1.

Pſal, 110

Math, 2,

Luke, 20.

* Iehoua in

Hebrue.

Pſalm, 110.

Rab. Ionath.

lib. collect. et

Miſdr. Te-

hillim. in

Pſal. 2. & 7,

also, when in the ſame place hee is named *the fruite of the earth*. Who can interpret theſe ſpeeches; That, *his kingdom ſhalbe euerlaſting*. That, *he ſhall endure vntill the Moone be taken away, and after*. That, God begate him before Lucifer was created. That, *no man can tell or recount his generation*. That, *all Nations and Angels muſt adore him*. That, *hee muſt ſitte at the right hand of God*. And many other ſuch ſpeeches pronounced directly and expreſly of the Meſſias, who (I ſay) can vnderſtand or interpret them, but of God, ſeeing that in man they cannot be verified? And as for the laſt of theſe teſtimonies, concerning Chriſtes ſitting at hys Fathers right hand: three of our Euangelists doe report, that Ieſus did blanke diuers of the learneſt Pharifies, with alledging onelie theſe words of David, *The * Lorde ſaid to my Lord, ſit at my right hand, vntill I put thine enemies as thy footſtoole*. For (ſaide Ieſus) if Chriſt be Dauids ſonne, how did David call him hys Lord? ſignifying heereby, that albeit the Meſſias was to be Dauids ſonne, according to his manhead: yet was he to be Dauids Lord

accor-

according to his God-head. And so doe both Rabbi Ionathan, and the publique Commentaries of the Hebrues, interpret thys place.

Micheas is plaine; *And thou Beth-leem, out of thee shall proceede a R v-* The second prooffe.

LER in Israell, and his going forth is Mich. 5.

frō the beginning, & from the dayes of eternitie. Thys cannot be vnder-

stood of any mortall man, that euer was or shall be. But yet Esay goeth

further, when he sayth: *A litle child is borne vnto vs, & a young sonne is*

Esay, 9.

giuen vnto vs, and his principality is vpon his owne shoulder, and his name

shall be GOD, the Father of the fu-

** So it is in the Hebrue,*

ture world (or of eternitie:) the*

Prince of peace. &c.

In which words we see that Christ is called GOD. But if the Iewe doe

An obiection answered.

cauill heere, and say, that *El* or *Elo-*

him the Hebrue words, which wee interpret God in thys place, may

Exod. 10.

sometime be applyed to a creature, as in Exodus, once *El* signifieth an

Angel, and *Elohim* at other tymes is applyed to Iudges: then mark thys

Psalms, 45.

discourse of Dauid touching y^e Messias, to whom he sayth: *Thou art*

beautifull in forme aboue the children of men: grace is spread in thy lips, and

there-

therefore hath God blessed thee for euer. &c. Thy seate O God, is for euer and euer: the rod (or Scepter) of thy kingdom, is the rod of direction, thou hast loved iustice and hated iniquity, therefore God, thy God hath annointed thee with oyle of ioy above thy partners. Heere the Messias is called God twice by the same worde *Elohim*, as God his Father is: and therefore as the word signifieth true God in the one, so must it also in the other.

The thyrd
prooffe.

Christ is
called Ie-
houa.

* See Esay
cap. 18. ver.
7. and cap.
28. ver. 5.

But to remoue all ground of this refuge touching *El* or *Elohim*, that are names of *G O D*, which may be communicated sometimes, and vpon some occasions to creatures: most apparant it is, that the name *IEHOVA*, which is called *Tetragrammaton*, & which is so peculier to *G O D* alone, as neuer it may be communicated to any other, thys name (I say) which is of such reuerence among the Iewes, as they dare not pronounce it, but in place thereof doe reade *Adonai*, that signifieth *Lord*, is euery where almost in scripture, attributed to Christ, * namelic where the Latine Interpreter hath translated *Lord*: as for example, in

two diuers places of Ieremie, after the long description of the Messias, which before I haue recited, he concludeth thus; *Hoc est nomen quod Ierem, 23, vocabunt eum, Iehoua iustus noster: Iere, 33.*

thys is the name which they shal cal him, OVR IYST IEHOVA, or as the Hebrue hath word for word, *Iehoua our iustice.* And so doe the

auncient Hebrue expositors confesse vpon thys place of Ieremy, namely,

Rabbi Abba, who asketh the question what Messias shall be called?

and then he aunswereth out of thys last place, *He shall be called the eternal Iehoua.* The like doth Misdrasch

gather vpon the first verse of the 20. Psalme. And Rabbi Moses Hadar-

san, expounding a place of the Prophet Sophonie, Chapter 3. verse 9.

concludeth thus: *In this place Iehoua signifies nothing els but the Mes-*

ias.

Rab. Abba

coment in

Thren. 6. 16

Misd. Tbeh.

in Psal. 20.

Ger. 1.

Rab. Moses

Hadarsf. in

Gene. ca. 41,

Whereby appeareth, that as well in scripture, as also in the opinion of old Hebrue expositors, the Messias was to be true God and man. And I myght alledge many other testimonies of auncient Rabbines, if it were not too long: especially, if I would enter among the kind of expositors,

Two ſorts
of Hebrue
expoſitors,
Cabaliſts &
Thalmu-
diſts.

Jerem. 23.

*Rab. Haca-
doſch in E-
ſay. cap. 9.*

A Cabali-
ſticall diſ-
courſe.

poſitors, whom they call Cabaliſts,
(who are more auncient, and leſſe
brutiſh then are the other ſort, which
are termed Thalmudiſts,) I ſhould
finde many cleere and manifeſt de-
clarations againſt the Iewes doctrine
and error of latter tymes. And a-
mong other, (for example onelie of
Cabaliſticall expoſitions) I refer the
Reader to the diſcourſe of Rabbi
Hacadoſch (which in Hebrue ſigni-
fieth the holy Rabbin, & liued not
long after Chriſt) vppon the wordes
of Ieremie before recited : in which,
for that he findeth the Meſſias to be
called *Iehoua*, which word in the He-
brue is compounded of the three
Letters, *Jod*, *Vau*, and *He* twiſe re-
peated : thys Doctour maketh thys
diſcourſe by arte Cabaliſt, in thys
manner.

“ Euen as (ſaith hee) the Letter *He*
“ in *Iehoua*, is compounded of two o-
“ ther Letters, named *Daleth* & *Vau*,
(as appeareth by their forme) ſo ſhal
the Meſſias, (that is ſignified by this
word *Iehoua*,) bee made of two na-
“ tures, the one diuine, and the other
humane. And as in *Iehoua*, there is
twiſe *He*, and conſequently two *Daleths*, & two *Vaus* contained there-
in :

in : so are there two byrthes, filiati-
ons, or chylde-hoods in Messias, the
one, whereby he shall be the sonne
of G o d, and the other whereby he
shall be the sonne of a Virgin, which
Esay calleth the *Prophetesse*. And as *Esay, 8.*
in *lehona*, the Letter *He* is twise put,
and yet both *Hes* doe make in effect
but one Letter : so in Messias there
shall be two distinct natures, and yet
shall they make but one Christ.

Thus playeth this Cabalist vpon
the Letters of *lehona*, (according to
the manner of theyr diuinitie,) and
draweth great misteries (as yee see)
from Letters ends. In which kinde
of reasoning, albeit we put no ground
of strength at all : yet is it sufficient
to shew, that among y^e elder Iewes,
it was knowne and confessed doc-
trine, that Christ shoulde be both
God and man, & haue two natures
conioyned distinctly in one person,
which is the same that we Christi-
ans doe affirme.

Nay, I will adde further, (& thys
is greatly to be obserued,) that the
selfe same auncient Iewes, (as some
also of the latter) doe hold, & proue
by Scripture, that Christ shall be, (for
alwaies they speake of the Messias to
come)

The fourth
proofe.

Christ cal-
led the Son
of G o d.

Gene. 49.

*Rab. David
Kimhi. in l.
radicum.*

Esay. 4.

*Tharg. in
hunc locum.*

Psal. 49.

Psal. 8.

* This is
according

come) the very sonne of G O D. *Et Verbum Dei incarnatum*, & the word of God incarnate, or made fleshe. And for the first, that shall bee the sonne of God, they proue it out of diuers places alledged by me before: as for example, out of Genesis, where the Latine text hath: *The scepter of Iuda shall not be taken away, vntill he come that is to be sent.* The Hebrue hath, *vntill Silo come*, which *Silo*, Rabbi Kimhi proueth by a long discourse, to signifie so much as *Filius eius*, hys sonne, that is, the sonne of G O D. The same they proue by the place of Esay, where the Messias is called *Germen Iehoua*, the seede or sonne of Iehoua. Which the Chaldie Paraphrase termeth, *the Messias of Iehoua*. They proue the same also out of diuers Psalmes, where Christ is called plainly the sonne of G O D, as where it is sayd: *He shal say vnto me, thou art my Father. &c. I will put him, mine eldest sonne, more higher then al the Kings of the earth, &c. Iehoua said vnto me, thou art my son, this day haue I begotten thee, &c. Kisse the * son ye Kings & Iudges of the earth, and happy are al they they place theyr hope in him.* Which last words

words can no way be vnderſtood of to the He-
the ſonne of any man, for that it is true text.

written, *Cursed is the man that putteth his truſt in man.* Wherefore *Ierem, 17.*

Rabbi Ionathan, Rabbi Selemoth, Aben Ezar, and others, do conclude by theſe and other places which they alledge, that the Meſſias muſt be the very Sonne of God.

And for the ſecond poynt, they goe yet further, affirming this ſonne to be *Verbum Patris*, the worde of God the Father. Which the foreſaid

The fiſt
proofe.

Ionathan in his Chaldy Paraphraſe, doth expreſſe in many translations :

as for example; where Eſay ſaith, *Iſraell ſhall be ſaued in Iehoua with eternall ſaluation*, (which *Iehoua* ſignifieth Chriſt, as all men do confeſſe)

Ionathan * turneth it thus : *Iſraell* * In the ſhall be ſaued by Gods word. So a-Chaldie

gaine, where God ſayth by Hoſea, *I Paraphraſe.*

will ſaue the houſe of Iuda by Iehoua Hoſea, 1,

theyr God : (which is by Chriſt,) Ionathan tranſlateth it thus : *I wyll ſaue Iuda by the word of theyr God.*

In lyke manner where Dauid wryteth, *Iehoua ſayd to my Lord, ſitte at*

my right hand, &c. Ionathan expreſſeth it thus : *Iehoua ſayde vnto his worde, ſitte at my right hand.* So

Pſalm, 110.

K.

Rabbi

Rab. Iſaack Rabbi Iſaack Arama, writing vpon
com. in cap. Genetiſis, expoundeth this verſe of the
47. Gen. Pſalme : *he ſent his word and healed*
Pſalm, 106. *them, &c.* to be meant of Meſſias,
Verſe 20. that ſhal be Gods word. And Rabbi
Rab. Simeon Simeon the chiefe of all the Caba-
Ben. Iahai. liſtes, vpon theſe wordes of *Iob, I ſhall*
com. in cap. ſee *G O D in my fleſh* : gathereth,
10, Gene. that the word of God ſhal take fleſh
Iob, 19, in a womans wombe. So that thys
 doctrine was nothing ſtrange a-
 mong the auncient Rabbines.

For further confirmation where-
 of, (ſeeing the matter is of ſo great
 importance) conſider what is recor-
Rab. Simeon ded in a Treatiſe called Zoar, of high
in Zoar. authoritie among the Iewes, where
 Rabbi Simeon that was laſt before
 alledged, citeth a place out of olde
Dent, 6. Rabbi Ibda, vppon theſe wordes in
 Deuteronomie, *Iehoua our Lorde is*
one Iehoua, which wordes the ſayde

The bleſſed auncient Rabbi Ibda, interpreteth in
 Trinitie, thys manner : by the firſt *Iehoua* in
 prooued by thys ſentence, (being the incōmuni-
 an auncient ble name of God,) is ſignified, ſayth
 Rabbine. he, *G O D* the Father, Prince of all
 things. By the next wordes *our Lorde*
 is ſignified *G O D* the ſonne, that is
 fountaine of all Sciences. And by
 the ſecond *Iehoua*, in the ſame ſen-
 tence

ligula. Thys man, that was the learnedeſt that euer wrote among the Iewes, (after ſ̄ writers of holy ſcriptures ceaſed) made a ſpeciall Booke of the baniſhment of hys Countymen, where hee hath thys diſcourſe enſuing.

*Philo. lib. de
exulibus.*

What tyme may be appointed, (ſaith he) for the returne home of vs
 “ baniſhed Iewes, it is hard to deter-
 “ mine. For by tradition we haue, that
 “ we muſt expect the death of an high
 “ Prieſt. But of thoſe ſome die quick-
 “ lie, and ſome liue longer. But I am
 “ of opinion, that this high Prieſt ſhal
 “ be the very word of G O D, which
 “ ſhall be voyde of all ſinne, both vo-
 “ luntarie and inuoluntarie: whoſe
 “ Father ſhall be G O D, & this word
 “ ſhall be that Fathers wiſedome, by
 “ which all things in thys world were
 “ created. His head ſhal be annointed
 “ with oyle, and hys kingdome ſhall
 “ flouriſh, and ſhyne for euer.

Thys wrote Phylo at that tyme, when he little imagined, ſ̄ the ſame high Prieſt, whom he ſo much expected, and the ſame word of God, whoſe kingdome he deſcribeth, was now already come into the worlde. And this ſhall ſuffiſe for our ſecond conſi-

consideration, what maner of Messias the Iewes did expect.

The third Consideration.

NOW in the third place commeth to be considered, what authoritie and power the Messias shoulde haue at hys appearance vpon earth, and whether he should change and abrogate the Law of Moses, or no? Wherein there is no lesse controuersie between vs and the latter Iewes, then in the former point of his diuinitie. For we hold with Saint Paule, that the Lawe of Moses was gyuen vnto the Iewes but for a time, to entertaine the people withall, and by the outward signes and ceremonies which it had, (whereof y^e most part, or all, prefigured Christ to come:) to be their Schoole-maister and leader to the tyme of sayth, wherein it should be abrogated, & a far more perfect law sette downe by Christ in place thereof.

Whether christ shold change the Lawe of Moses.

*Gal. 3. & 4.
Hebru. 7.*

1, Cor, 20.

This we prooue first, for that the Lawe of Moses was an imperfect Law, bringing nothing to perfection, as S. Paule well noteth; It was

The Lawe of Moses imperfect.

*Acts, 15,**Gala, 3.**Deut, 15,**Deut, 13,**and 14,**Leu, 5, 25,**Exod, 23,**Deut, 27,*Good rea-
sons.

as S. Peter saith, a burdensome law, which the Iewes themselves were not able to beare, for the multitude of ceremonies therein contayned. It was a carnall and seruile Law, consisting most in the external. It was a Law of terror and feare, more then of loue and liberty of the spirite. It was a Lawe (as I sayd before,) of signes & figures for things to come, & consequently to cease, when those things which it prefigured shoulde come to be present. It was a Lawe, peculier and proper to the Iewes only, without respect of all the rest of the world: and the exercise thereof, was allowed onely in the Countrey of Iurie; and that which is more, it was not permitted but in one place onely of that Countrey, that is, in Ierusalem, whether euery man was bound to repayre three times a yere, to wit, at the Pasqua, at the Pentecoste, & at the feast of Tabernacles: & in that place alone to make their sacrifices, and in no other Countrey or place besides.

Now then reasoneth the learned Diuine, if this Lawe of Moses were for the Iewes, and Iurie onely, howe could it serue for y^e tyme of the Messias,

sias, who was to be King as well of
 the Gentiles as of the Iewes : and to
 rule all people in the worlde, that
 should beleeue in hym vnder one
 Law. If the exercise of this law were
 allowable onely, and lawfull in Ie-
 rusalem : how could it possiblie be
 fulfilled by Christians, that are dys-
 persed ouer all the world ? as for ex-
 ample, howe could they repayre to
 Ierusalem thrise euery ycere ? howe
 should euery woman that should
 dwell in England or India, repayre
 to Ierusalem for her purification af-
 ter euery chylde-byrth, as by the law
 of Moses she was commaunded ?

Psal, 2, 21.
Esay, 2, 11,

Leuit, 12,
Exod, 13,
Num, 8,

Most euident is it then, which we
 sayd before, that thys Law was gy-
 uen but to endure for a time. And
 to vse S. Paules owne words, it was
 but *Introductio melioris spei*, an in-
 troduction to a better hope. It was
 but an entertainement to that peo-
 ple, (which by theyr beeing among
 the Egyptians, were prone to Idola-
 trie) vntill Christ should come and
 ordaine a perfect Lawe. That is, a
 Law of spirit & internall affection :
 a Law of loue and libertie : a Lawe
 that should be common to al men :
 the perfecti-
 serue for al Countries, times, places,

Hebr. 7,

The newe
 Lawe of
 Christ, and
 ons therof.

and perſons : a Law that ſhould be written in the bowels of our harts : a Law that ſhould be tollerable, eaſie, ſweet, plaine, light, breefe, and flexible, as wel to the poore as to the rich, a Lawe (to conclude) y ſhould conſiſt in charitie.

Deut, 18,

Thys ſignified Moſes, when hee ſayde to his people, after he had deliuered the former Law vnto them: *The Lorde ſhall rayſe vnto you a Prophet of your owne Nation, and from among your owne bretheren, as my ſelfe: him ſhall you heare.* As though he had ſayd, you ſhall heare me vntill he come, that muſt be a Lawgiuer as my ſelfe, but yet of a more perfect Law: and therefore more to be heard and obeyed. And then he addeth, *whoſoeuer ſhall reſuſe to hear the words of this Prophet, I my ſelfe will reuenge it ſayth the Lord God.*

Deut 34,

Which words cannot be verified in any other Prophet after Moſes vntill Chriſt: for that of thoſe Prophets the Scripture ſayth, *There aroſe no Prophet like vnto Moſes in Iſrael.*

Which is to be vnderſtood, that they had no authoritie to be Lawmakers, as Moſes had, but were all bound to the obſeruatiō of y Law onely

onely which Moses left, vntil Christ came, whom Moses heere calleth *A Prophet as himselfe* : that is, a Law-maker, and exhorteth all men to heare and obey hym.

Thys yet is made more plaine by the Prophecie of Esay, who sayth : *Out of Sion shall come a Law, and the word of God out of Ierusalem*, which

Esay, 2,

cannot be vnderstood of Moses law, that had been published eight hundred yeeres before thys was spoken, and that from the Mount Sinai, & not from Sion. But Christes Lawe began from Sion and Ierusalem, & from thence was spreadde into al the world. Which the same Esay foresaw, when talking of the comming of the Messias, he sayth : *In that day there shall be an Altar to God, in the midst of the Land of Egypt. And the title of the Lord at the end thereof. &c And God shall be known to the Egyprians at that day, and they shal honour him with sacrifices and oblations.*

A new law
prophecied.

Esay, 19-

Which words could not be verified in the old Law of Moses, for that by that Lawe, the Egyprians coule haue neyther Altar nor Sacrifice, but at Christes comming it was fulfilled when y Egyprians were made Chri-

stians, & enioyed both the Altars & Sacrifices that Christians doe vse.

Mala, 1.

The repro-
bation of
the old Law
with a pro-
mise of a
new,

The same thing was fore-told by G O D in Malachie, where he sayth to the Iewes and of the Iewish Sacrifices. *I haue no pleasure in you, neither wil I receiue oblations at your hands. For that from the Sprising of the sunne, vnto the going down thereof, my name is great among the Gentiles, and they doe sacrifice vnto mee euery where, and doe offer vnto my name a pure oblation, saith the Lorde God of Hostes.* In which words wee see first, a reprobation of the Iewish sacrifice, & consequently of the law of Moses, which dependeth principally of that Sacrifice. Secondly, we see, that among the Gentiles, there should be a pure manner of sacrifice, more gratefull vnto God then the other was, & such, as myght be performed in euery place of the world, and not to be tyed to one place onlie, as the Moisaicall Law and sacrifice was. And finally, I wil conclude thys whole matter, with the expresse words of God himselfe, concerning the ceremonies and precepts of the old Law; *Dedi eis precepta non bona, & iudicia in quibus non uiuent.*

Ezech, 20,

I gaue vnto them precepts that were not good, and iudgements wherein they ſhall not lyue. That is, they were not good to continue perpetually, nor ſhall they lyue in them for euer, but vntill the tyme by mee appointed: of which time he determineth more particularly by Ieremie the Prophet in theſe words; *Behold, the daies ſhal come, and I will make a newe Couenaunt or Teſtament with the houſe of Iſraell and Iuda: not according to that Couenaunt which I made with your Fathers, when I brought them forth of the Land of Egipt.* Where you ſee, that at the coming of Chriſt into thys world, (for of hym and hys byrth, he talketh at large in thys chapter) there ſhall be a newe Teſtament, contayning a different Law from that of the olde Teſtament, which was gyuen to the Iewes at theyr going forth of Egipt.

Ieremie. 3,

A new Teſtament promiſed.

Thus much then hetherto hath been ſhewed, that Chriſt in all ages was fore-told & promiſed: that he ſhould be God, and that his authoritie ſhould be to change the Lawe of Moſes, that was giuen but for a tyme, and to eſtabliſh a newe Lawe and Couenaunt, and a newe Teſtament.

The ſum of that which hath been ſaid.

ment of hys owne, that ſhoulde endure and continue for euer.

The fourth Conſideration.

All particulars foretold of Chriſt.

Matth, 1,

Luke, 2,

Matth, 2,

Matth, 2,

AND albeit theſe things be verie wonderfull, and ſufficient to eſtabliſh any mans beleefe in the worlde, when he ſhal ſee them fulfilled, (which ſhal be the argument of my ſecond Section,) yet reſteth not the Scripture heere, but paſſeth further, and fore-telleth euery particular acte, accident and circumſtaunce, that ſhal fall out of importance about the Meſſias at his coming, incarnation, byrth, lyfe, death, and reſurrection. As for example, at what particular time and ſeaſon he ſhould appeare. *Gene, 49. Verſe, 10,* That he ſhoulde be borne of a Virgine. *Eſay, 7, Ver. 14.* That the place of his birth ſhould be the Towne of Bethleem. *Miche, 5, Verſe, 1.* That at at hys byrth all the Infants round about Bethleem ſhould be ſlaine for his ſake. *Ierem. 31, Verſe, 15.* That the Kings of the Eaſt ſhould come and adore him, & offer Gold and other gyfis vnto him. *Pſal. 71, Ve. 10.* That he

he should be presented by hys Mother in the Temple of Ierusalem. *Luke, 2,*

Mala, 3, Ver, 1. That he should flee into Egypt, & be recalled thence againe. *Ose. 11, Ver, 2, Esay, 19, Verse, 1.* That Iohn Baptist should goe before hym, & cry in the Desert. *Esay, 40. Ver, 3, Mala, 3. Ver, 1.*

After thys, that he should begyn his owne preaching with all humilitie, quietnesse, and clemencie of spirit. *Esay, 42, Verse, 2.* That he should doe strange miracles, and heale all diseases. *Esay, 29, Verse, 8, and 35. Ver, 5. and 61. Ver, 1.* That he should die for the sinnes of all the worlde. *Esay, 53, Dan, 9.* That he should be betrayed by his own Disciple. *Psal. 40, Ver, 10. and 54, Ver, 14, and 108, Verse, 8.* That he should be sold for thirty peeces of siluer. *Zach, 11, Ver, 12.* That with those thirtie peeces, there should be bought afterward a Field of pot-shardes. *Ierem, 30.* That he should ride into Ierusalem vpon an Ass before hys passion. *Zach, 9, Verse, 9.* That the Iewes should beate and buffet his face, and defile the same with spetting vpon him. *Esay, 50. Verse, 6.* That they should whip, rent and teare his body before they put

Math, 5.

Mat, 4. et 8, Marke, 8.

Math, 27,

Math, 16, and 27.

Mat. 21. 7,

Mat, 26, 67

*Luke, 22,**Math, 27,**Math, 28,**Luke, 24,**Acts, 7.*

put hym to death. *Esay, 53, Ve. 2. Psa. 37. Verse, 18.* That they should put him to death among thieues & malefactors. *Esay, 53, Ver. 12.* That they should giue him vineger to drinke, deuide his apparrel, and cast lots for hys vpper garment. *Psal, 68, Ver, 22, and 21, Verse, 19.* That he shoulde rise againe from death the third day. *Psalme. 15. Verse 19. Ose, 6, Ve. 3.* That he should ascend to heauen, and sit at the right hand of God his Father for euer. *Psal, 67, Verse, 19, & 109. Verse. 1.*

All these particularities, and a nūber more, were reuealed in scripture touching the Messias, some four thousand yeres, some two thousand, and some one thousand, & the last of all, aboue foure hundred yeeres before Christ was borne. Which if we lay together, and doe consider withall, how exactly they were fulfilled afterwarde, in the person of Christ, as in the next Section shall be declared: if we adde also to this, that we haue receiued these Prophecies and predictions from a Nation that most of all other doth hate vs, and that the same are to be seene & read in theyr Bibles, euen worde for word

word as they are in ours; if you hold in memorie also, what inuincible proofes are alledged before in the second chapter, for the infallible truth and certainty of those Hebrue scriptures: you shall find, that hardly any thing can be imagined for manifestation of a truth before it com to passe, which God hath not observed in fore-shewing the Messias.

The fift Consideration.

AND all these considerations are touching the Iewes. There remaineth some-what to be sayde of the Gentiles; who albeit they were to receiue their principal knowledge in thys affayre from the Iewish Nation, to whom the Messias was first and principally promised, and from whom the Gentiles had to expect, both theyr Sauour and hys Apostles, as also the Scriptures for testimonie and witnesse of them both, and finally, al theyr certaine knowledge and sounde vnderstanding in the misteries of Christ: yet had they also among themselues, some kinde of notice and fore-warning in thys
matter,

Manifesta-
tion of
Christ to
the Gen-
tiles.

matter, which beeing ioyned with that which I haue ſette down before of the Iewes, and examined at the light of Gods diuine Prophecies before alledged, it wil make very much for confirmation of our Chriſtian veritie. And therefore thys laſt conſideration, ſhal be of the foreknowledge of Gentiles in thys behalfe.

*** Chap, 2.**

three particular waies wherby the Gentiles might heare of Chriſt.

The firſt way.

For better vnderſtanding wherof, it is to be noted, y^e beſides all knowledge of y^e Meſſias, that diuers Gentiles might haue by the Hebrue ſcriptures, which (as * I haue ſhewed before) were in the Greeke language, diuers ages before Chriſt was borne, or by the inſtruction or conuerſation of the Iewes, with whom many Pagans dyd lyue familiarlie: there remained three waies peculier to the Gentiles, wherby they receiued ſome vnderſtanding and fore-warning of this great miſtery. The firſt was, by tradition and writing of theyr auncetours. The ſecond by prophecies of theyr owne. The third, by admoniſhment of their Idoles & Oracles, eſpecially when the time of Chriſtes appearaunce drew neere.

And for the firſt way, it is euident, that as the Iewes receiued diuers things

things by succession from their forefathers, & they againe from Moses, and Moses from the Patriarches, Iacob, Isaack, & Abraham, (who was the first man frō whom that whole Nation proceeded, and in whom they were distinguished from all other people in the world :) so had the Gentiles & other Nations, theyr succession also of doctrine and monuments, euen from the beginning, albeit the lower they went, the more corrupt they were, and more obscured in diuine knowledge, by theyr exercise in Idolatry. So we knowe, that the Romaines had their learning from the Græcians : the Græcians from the Egyptians : and the Egyptians from the Chaldeans, who were the first people that receiued instruction in diuine matters from Adam, Methusalem, Noe, and others of those first auncient Fathers.

Tradition
of learning
among
Iewes and
Gentiles.

Now then it is to be considered, *Eusebius in Chron.*
that by consent of Writers, there were three famous men that lyued together in those auncient times, to wit, Abraham, (who descending from HEBER, was the Father and beginner of the Iewes or Hebrues,) Iob. and with him Iob, and one Zoroa- Zoroastres.
stres,

ſtres, that were not of that linage of **H E B E R**, but as we call them for diſtinctions ſake, eyther Heathens or Gentiles, albeit that difference was not then in vre. And of Iob, wee know by ſy testimony of his booke, that he was a moſt holy & vertuous man. Of Zoroaſtres, we know one-lie, that he was greatly learned, and left testimonies thereof vnto his poſteritie.

Thys Zoroaſtres lyuing in Abrahams tyme, might (by account of Scripture) ſee or ſpeake with Noe. For Abraham was borne threeſcore yeeres before Noe deceaſſed. And Noe was borne aboute ſiue hundred yeeres before Methuſalé died, which Methuſalem had liued two hundred and fortie yeeres with our firſt Father Adam, and had enioyed conuerſation both with God & Angels. And thereby (no doubt) could tell many high and ſecrete miſteries, eſpecially touching Chriſt, in whom all hys hope for redemption of hys poſteritie did conſiſt. Which miſterie and hidden knowledge, it is not vnlike, but that Abraham, Iob, Zoroaſtres & others, who lyued at that time with them, might receiue at the
thyrd

third hand, by Noe, and his children, I meane * Sem, Cham, and Iaphet, who had liued before the flood, and had seene Methusalem, which Methusalem liued (as I said before,) so many yeeres with Adam.

* The Iewes haue a tradition, that Abraham serued Sem 15. yeeres in chaldaea.

Heere-hence it is, that in the writings of Zoroastres which are extant

* or recorded by other Authors in his name, there be found very plaine speeches of the Son of GOD, whom he calleth, *Secundam mentem*, the second minde. And much more is to be seene in y^e writings of Hermes Trismegistus, (who liued after in Egypt, and receiued his learning from thys Zoroastres :) that these fyrst Heathen Philosophers had manifest vnderstanding of this second person in Trinitie, whom Hermes calleth, *The first begotten Sonne of God : his onely sonne : his deere, eternall, immutable, and incorruptible Sonne : whose sacred Name is ineffable*, those are hys words. And after him againe among the Græcians, were Orpheus, Hesiodus and others, that vttered the like speeches of the son of God : as also the Platonists, whose wordes and sentences were too-long to repeat in this place. But he that will

* See Clem. Alex. lib. 1, Strom. et Orig. lib. 6. contra Celsum. et Procl. lib. 2, et 3, in Par. Plato, Trismegistus.

Mercu. Her. in Pamand. cap. 1, et de incept.

Græcians.

see

see them gathered together at large, let hym reade eyther Origen against Celsus the Heathen, or els S. Cyrill in his first booke against Iulian the Apostata. And thys shall suffice for thys first way, whereby the Gentiles had vnderstanding of Christ.

The prophecies touching christ among the Gentiles.

*Lact. li. 1. di-
ui. inst. ca. 6.*

Of the Sibyls.

*Lact. lib. 4,
inst. cap. 6.*

For the second thing which I mentioned, is to be vnderstoode, that among the Gentiles there were certayne Prophetesses, or women Prophets, called *Sibylle*, which in the Greek tongue (as Lactantius gathereth) may signifie so much, as either *Counsellers to God*, or *Reuealers of Gods counsell*. And these women, being indued, (as it seemeth) with a certaine spirit of prophecie, did vtter from tyme to tyme, (though in such termes as most Gentiles vnderstoode them not,) most wonderful particularities of Christ to come, agreeing (as it were) wholly with the Prophets of Israell, or rather setting downe many things in more plaine & euident speech then dyd the other: the one of them beginning her Greeke meeter in these very words. *Knowe thy God, which is the sonne of God. &c.* An other of them maketh a whole discourse of Christ in Greeke verses

verses called *Accrostichs*, for that the beginning of euery verse, is by some Letter appointed in order, foorth of some one sentence that runneth thorough the whole. As for example, the sentence that passed through the beginning of those verses which now we talke of, was this, * *Iesus, Christ, Sonne of God, Saviour, Crosse*. And there were so many verses in y whole discourse, as there are Letters in this sentence. The totall argument being, of the incarnation, life, death, glory, & iudgement of the sonne of God. And y last two verses of al the meeter, are thus, *He that hath beene heere described, by our Accrostick Verses: is an immortall Saviour, and a King that must suffer for our sinnes.*

* *S. Aug.*
translateth
al the verses
lib, 18, de
civit. Dei.
cap, 23.

And for that these Prophecies of the Sibyls are of meruailous importance to confirme the verity of our Christian Religion, and are alledged often for that purpose, by the most graue & learned Fathers of the Primatiue Church: as for example, by Iustinus the Martyr, in his Apologie for Christians; by Origen against Celsus; by Arnobius and his scholar Lactantius against the Gentiles; by S. Cyrill, against Iulian the Apostata;

The Greeke verses of the Sibyls, of what importance & authority.

ſtata; by S. Auguſtine in his booke *De ciuitate Dei*: by Euſebius, and Conſtantine the Emperour & other; I wil ſay ſome-what in thys place, for the authoritie & credite of theſe verſes, leaſt any man perhaps might imagine, (as ſome Gentiles in olde time would ſeeme to doe) that they were deuifed and inuented by Chriſtians. And the moſt of my prooſes ſhall be out of a learned * Oration, written in Latine by the foreſayde Emperour, to a Counſel of Prelates in hys dayes: wherein he endeou- reth to ſhew, the vndoubted autho- ritie of theſe Sibyl prophecies, which he eſteemed ſo much (after dilligent ſearch made for theyr credite & ſin- cerity) as they ſeeme to haue bene a great cauſe of his conſtant zeale and feruour in Chriſtianity.

* See this
Oration in
Euſeb. lib. 4,
cap. 32, de
Viſita Conſt.
at the end.

*The firſt prooſe, for credite of
the Sibyls Verſes.*

*Varro lib. de
rebus diui.
ad C. Caſa-
rem pont.
max.*

FYrſt then hee ſheweth, that theſe predictions of the Sibyls, coulde not be deuifed or fained by Chriſti- ans, or made after the time of Chri- ſtes natiuity, for that Marcus Varro,

a most learned Romaine, who liued almost a hundred yeeres before Christ, maketh mention at large of the Sibyls, (who in number he saith were tenne) and of their writings, Countries and ages, as also of the writers & Authors, that before hys time had left memory of them. And both hee and Fenestella, (an other Heathen) doe affirme, that the writings of these Sibyls, were gathered by the Romaines from all partes of the worlde, (where they myght be heard of,) & layd vp with diligence and great reuerence in the Capitole, vnder the charge and custody of the High Priest and other Officers, in such sorte, as no man might see or reade them, but onely certaine Magistrates, called the *Fifrine*, & much lesse might any man come to falsifie or corrupt them.

*Fenest. cap.
de 15, Viris.*

The second prooffe.

SEcondly he sheweth, that *Sibylla Erithraea*, who made the former Accrostike verses of Christ, testifieth of herselfe, that she liued about sixe hundred yeeres after the floode of
Noc,

*Last lib, 1,
inst. cap. 6.
Cicero.*

*See Cicero of
these Accro-
stike Verses
of Sibylla,
lib. 2. de di-
uinatione.*

Noe, & her Countreman Apollidorus Erithræus and Varro doe report, that she liued before y^e war of Troy, and prophecied to the Græcians that went to that war, that Troy should be destroied. Which was more thē a 1000. yeres before Christ was borne.

Cicero also, that was slaine more forty yeeres before Christes natiuity, translated into Latine, the former Accrostike verses, as Constantine affirmeth, which translation was to be seene in his workes, when Constantine wrote this Oration: so that by no meanes they could be deuised or brought in by Christians.

The thyrd prooffe.

THirdly he sheweth, that the same Cicero, in diuers places of hys workes, besides the mention of these Accrostike verses, insinuateth also an other Prophecie of Sibylla, touching a King that should ryse ouer all the world, where-with himselfe and the Romans were greatly troubled: and therefore in one place, after a long inuectiue against hys enemye Anthonie, that would seeme to giue credite to that Prophecie, or rather

ther as Cicero dooth vrge against him, would haue had the same fulfilled in Iulius Cæsar, he concludeth thus; *Let vs deale with the Prelates of our Religion, to alledge any one thing rather out of the booke of Sibilla, then a King, whom neither the Gods nor yet men, can suffer hereafter to be in Rome.* *Cicero, lib. 2. de diui. paulo post medium.*

The like prophecie of Sibylla touching a King, is insinuated by the same Cicero, in his first Booke of Epistles to Lentulus: to wit, that when the * Romaines shoulde restore a King in Egypt by force, then shoulde ensue the vniuersall King, that should be Lord ouer Romaines and all other. Which Prophecie being much vrged by Cato the Tribune, * against the restoring of * Ptolomeus Aulates late King of Egypt, that for his euill gouernment was expelled by his subiects, y matter was thought of such weight by all the Romaine Senate, (I mean the sequel of this Prophecie) that whereas otherwise for many respects, they were greatly inclined to haue restored the said Ptolomie: yet in regard of thys Religion, (as they called it,) they changed theyr mindes. But what? could they alter by thys the

Cicero, lib. 1.

EpiSt. fam.

EpiSt. 1. 2. 3.

4. 5. 6.

** See lib. 2.*

Oracul. Sib.

** EpiSt. 5.*

** Hee was*

Father to

Cleopatra.

The feare which the Romans had of the vniuersall King prophesied by Sibylla.

L

deter-

*Dion. li. 39.
hiflor.*

determination of God? No truelie, for foone after, King Ptolomie per-
ceiuing the Senators mindes to bee
altered, fled secretlie from Rome to
one Gabinus, that was Gouvernour
of Syria, and for five Millions of
Gold that he promised him, he was
by the force of Gabinus restored:
and not long after was Christ born,
according to the meaning of the Si-
byll Prophecie.

¶ The fourth prooffe.

*Suet. tranq.
cap. 3. de vita
Aug.*

The Pro-
phcies of
Sibylla al-
ledged by
Virgill.

F Ourthly, the said Emperor Con-
stantine prooueth the authoritie
of these Sibyls verses, for that Augu-
stus Cæsar, before our Sauior Christ
was borne, had such regard of them,
that he laid them vp in more straigh-
ter order then before, (according as
Suetonius a Heathen, in his life re-
porteth) vnder the Alter of Apollo,
in the hyll Palatine: where no man
might haue the sight of them but by
speciall licence; which licence Con-
stantine prooueth that Virgill the
Poet had, for that hee was in high
fauour with Augustus. And there-
fore in a certaine Eglogue or com-
position of Verses, that he made in
praise

praiſe of a yong child named Salo-
 ninus, newlie borne to Afinius Pol-
 lio, Auguſtus great friend, (or as o-
 ther take it) of Marcellus a little boy,
 that was Nephew to Auguſtus by
 his ſiſter Octauia, or rather of them
 both, for adulation of Auguſtus, he
 applieth (I ſay) to one or both of the
 young Infants, the whole prophecie,
 which he had reade in the verſes of
 Sibylla, touching the birth of Chriſt,
 and of the peace, grace, and golden
 world ſhould come with him. Vpon
 which ſubieſt he beginneth thus.

*Vltima Cumæi venit
 iam temporis ætas :
 Magnus ab integro
 ſæculorum naſcitur ordo:
 Iam redit & Virgo,
 rediunt Saturnia regna.*

*Virgil. Eg-
 log. 4.*

Chriſtes
 preordi-
 nation.

That is, now is come the laſt age
 propheciéd by Sibilla, called *Cumæa*,
 now commeth to bee fulfilled the
 great ordinance and prouidence of
 GOD, appointed from the begin-
 ning of the world, (theſe were Si-
 bylles words,) now commeth the
 Virgine, and the firſt golden daies of
 Saturnus ſhall returne againe.

Thus much translated Virgill out
 of Sibylla, touching the eternall de-

termination of God, for Christes
comming into this world: as also
of his Mother the Virgine: and of
the infinite blessings that should ap-
peare with him. Now ensueth in
the same Poet, what Sibylla had said
for Christes actuall natiuitie.

Christes
birth.

*Iam noua progenies
caelo dimittitur alto:*

Chara Deum soboles. &c.

“ Now a new progenie or of-spring
“ is sent downe from Heauen: the
“ deere lie beloued issue or child of the
“ Gods. And note heere, that Sibylla
saith plainlie, *Chara Dei soboles*, the
deere ly beloued Sonne of God, and
not of Gods; but that Virgil would
follow the style of his tyme. And
thirdly, hee setteth downe out of
Sibylla, the effect and cause of this
sonne of Gods natiuitie, in this sort.

Christes
cause of
comming.

*Teduce, si qua manent,
sceleris vestigia nostri:*

*Irrita perpetuo,
soluent formidine terra.*

“ That is, thou being our leader or
“ Captaine: the remnant of our sinnes
“ shall be made voide, or taken away,
“ and shall deliuer the world for euer
“ from feare for the same.

These are Virgils words translated
(as

(as I said) out of Sibylla. And now consider you in reason, whether these Prophecies might be applied (as Virgill applied them) to those poore children in Rome, or no, who died soone after this flatterie of Virgill, without dooing good, either to themselves, or to others? Albeit (perhaps) in this point, the Poet be to be excused, in that he being not able to imagine what the Sibyl should meane, made his aduantage thereof, in applying the same to the best pleasing of Augustus.

These then are the proofes, which Constantine vsed for the credite and authoritie of the Sibyll verses. And of Sibylla Erithræa in particuler, that made the Accrostike Verses before mentioned, of Christes death and Passion, hee concludeth in these words; *These are the things that fell from Heauen, into the mind of this Virgine to fore-tell. For which cause I am induced to account her for blessed, whom our Sauiour did vouchsafe to chuse for a Prophet, to denounce vnto the world, his holie providence towards vs.* And we may consider in this whole discourse of Constantine, for authoritie of these verses. First, that he vseth

Constantines opinion of the spirit of Sibylla Erythrea: orat. ad cætum. Sanct.ca. 18

1. onely the testimonie of such Writers, as liued before Christ was born, or Christians once thought vpon.
2. Secondly, that he vseth these proofes to no meaner audience, then to a Councell and congregation of learned men.
3. Thirdly, that he vvas an Emperour which vsed them, that is, one that had meanes to see and examine the originall Copies in the Romaine Treasurie.
4. Fourthly, for that he had great learned men about him, who were skilfull, and would be dilligent in the search of such an antiquitie of importance: especially Lactantius, that was Master to hys sonne Crispus, and who most of anie Author, reciteth and confirmeth the said Sibyls verses: and Eusebius Cæsariensis, that wrote the Ecclesiasticall historie, and * recorded this Oration of Constantine therin. And finallie, we may consider, that Constantine was the first publique Christian Emperour, and lyued within three hundred yeeres after Christ, when the recordes of the Romaines were yet whole to be seene. He was a religious, wise, and graue Emperor, and therefore would neuer haue bestowed so much labour, to confirme
such

Lactantius.

* See Euseb.
lib. 4. cap. 32.
de vita Constant. howe
this Oration
was first
written in
Latine and
translated
into Greeke.

such a thing, at such a time, to such an audience, had not the matter ben of singuler importance. And thus much of the second point, touching Prophets among the Gentiles.

Of the confession of Oracles, concerning Christes comming.

THere remaineth onelie a word or two to be spoken of the thirde: which is, of the confession of deuils and Oracles, concerning the comming of Christ; especially when the time of his appearance drew neere, and that they began to fore-tell his power and vertue. Wherein as I might alledge diuers examples, recorded by the Gentiles themselues: so for that I haue been some-what long in the former points, and shall haue occasion to say more of thys matter in another place heereafter, I will touch onelie heere two Oracles of Apollo concerning this matter.

The one whereof, was to a Priest of his owne, that demaunded hym of true Religion, and of GOD: to whom he aunswered thus in Greek.

O thou vnhappy Priest, why doost thou aske me of GOD, that is the father of The first Oracle.

*Suidas in
Thulis, et
Porphy. et
Plut. de ora.*

*all things: and of this moſt renowned
Kings deere and onelie ſonne, and of the
ſpirit that containeth all. &c. Alas, that
ſpirit will enforce me ſhortlie, to leaue
this habitation and place of Oracles.*

The ſecond
Oracle.

*Suidas in vi-
ta Auguſt.
Niceph. lib. 1
hiſt. cap. 17.*

The other Oracles was to Auguſtus Cæſar, euen about the verie time that Chriſt was readie to appeare in fleſh. For wheras the ſaid Emperour now drawing into age, wold needes goe to Delphos, and there learne of Apollo, who ſhoulde raigne after him, and what ſhould become of things when he was dead, to which demaunde, Apollo for a great ſpace would make no aunſwere, notwithstanding, Auguſtus had been verie liberall, in making the great Sacrifice called *Hecatombe*. But in the end, when the Emperour began to iterate his Sacrifice againe, and to be inſtant for an aunſwer: Apollo (as it were) inforced, vttered theſe ſtrange words vnto him. *An Hebrue childe, that ruleth ouer the bleſſed Gods, commaundeth me to leaue this habitation, and out of hande to get mee to Hell. But yet doe you depart in ſilence from our Altars.*

Thus much was Apollo inforced to vtter of his owne miſerie, and of the
the

the comming of the Hebrue boy,
that should put him to banishment.
But yet the deceitfull spirit, to hold
still his credite, would not haue the
matter reuealed to many. Where-
vpon, Augustus falling into a great
musing with himselfe, what thys
aunswer might import: returned to
Rome, and builded there an Altar
in the Capitole, with this Latine in-
scription (as Nicephorus affirmeth,)

Ara primogeniti Dei: The Altar of *Niceph. lib. 1.*
Gods first begotten Sonne. *hist. cap. 17.*

Thus then haue I declared, howe
that the comming of Gods son into
the worlde, was fore-tolde both to
Iewe and Gentile, by all meanes that
possibly in reason might be deuised;
that is, by Prophecies, signes, figures,
ceremonies, tradition, and by the
confession of deuils themselues. Not
onelie that his comming was fore-
tolde, but also, why, and for what
cause he was for to come, that is, to
be the onely Sauour of the worlde:
to die for the sinnes of all men: to
ordaine a newe Law, and more per-
fect Common-wealth. How also he
was to come: to wit, in mans flesh,
in likenes of sinne, in pouertie, and
humilitie. The time likewise of his

The con-
clusion of
this first
Section.

The argu-
ment of the
two Secti-
ons follow-
ing.

appearance was prefigured, together with the manner of his byrth, lyfe, actions, death, resurrection, and ascension. And finally, nothing can be more desired for the foreknowledge of any one thing to come, then was deliuered & vttered concerning the Messias, before that euer Christ or Christians vvere talked of in the world. Now then remaineth it to consider and examine, whether these particularities, fore-told so long ago of the Messias to come, do agree in Christ, whom we acknowledge for the true Messias. And this shall be the subiect or argument of all the rest of our speech in this Chapter.

*¶ How the former predictions were
fulfilled in our Saniour Christ,
at his beeing vpon
earth.*

SECT. 2.

Our contro-
uersie with
Gentiles.

ALbeit in the points before recited, which are to be fulfilled in the Messias at his comming, we haue some controuerfie & disagreement with the Iewe, as hath been shewed, yet our principall contention in the all, is with the Gentiles & Heathen, that

that beleue no Scriptures. For that in diuers of the former Articles, the Iew standeth with vs, and for vs, & offereth his life in defence therof, as far forth as if he were a Christian. In so much, as the Gentile oftentimes, is inforced to meruaile, when he seeth a people, so extreame bent one against another, as the Iewes are against Christians: and yet doest and so peremptorilie in defence of those verie principles, which are the proper causes of their disagreement.

But heereunto the Iewe maketh Our contro-
answer, that his disagreement from uersie with
vs, is in the application of those the Iewes.
principles, For that in no wise he wil
allow, that they were, or may be ve-
rified in Iesus. And heerein he stin-
deth against vs, much more obsti-
natly then doth the Gentile. For that
the Gentile, as soone as he commeth
once to vnderstand and beleue the
Prophecies of Scripture, he maketh
no doubt or difficultie in the appli-
cation thereof: for that he seeth the
same most euidentlie fulfilled in our
Saviour Christ. Which is the cause,
that few or no Gentiles since Chri-
stes appearance, haue come to bee
Iewes, but that presentlie also they
passed

The obstinacie of the Iewes.

Psalm. 118
*The Iewes are the builders, who take vpon them to build Gods house.

Math. 21.

Esay, 6.

Dent. 28.

The Iewes obstinacie against vs, a great argument for vs.

passed ouer to be Christians.

But the Iewe by no meanes will be moued to yeeld, albeit he haue neyther Scripture, nor reason, or probability for his defence. Which among other things, is a verie great argument to prooue, that Iesus was the true Messias indeede, seeing that among the markes of the true Messias set downe by Gods Prophets, that was one: that he should be refused of the Iewish Nation. Heerehence are those wordes of the holie Ghost so long before vttered; *The stone which the * builders refused, is made the head stone of the corner, this is done by God, and it is maruailous in our eyes.* Heerehence is that great complaint of Esay, touching the incredulitie and obstinacie of his people, against their Messias, at his comming, which Moses also long before Esay expressed most effectually

It maketh then, not a little for our cause (gentle Reader) that the Iewish Nation is so wilfully bent against vs, and that they refused Christ so peremptorily at his being among them. For whom soeuer that Nation shold receiue and acknowledge: it were a great argument by Scripture, that he were

were not indeede the true Meſſias .
But yet to demonſtrate to the world,
what little ſhew of reaſon they haue
in ſtanding thus againſt their owne
ſaluation, and in reſuſing Chriſt, as
they doe : I will in as great breuitie
as I may, run ouer the chiefe points
that paſſed at his beeing vpon earth,
and thereby examine by the testi-
monies of his greateſt enemies, whether
the foreſaid Prophecies , and all o-
ther ſignes, which haue beene from
the beginning , to fore-tell vnto vs
the true Meſſias , vvere fulfilled in
him and his actions, or no.

And for that the matters are ma-
nie and diuers, that will come heerin
to be handled, I will for order ſake,
reduce all to fower conſiderations.
Whereof the firſt , ſhal be, touching
the time fore-propheci-
ed of y com-
ming of the Meſſias , and whether
the ſame agreed with Chriſtes nati-
uitie or no. The ſecond ſhall be of
dyuers particulers that paſſed in
Chriſtes incarnation, birth, circum-
ciſion, and other accidents, vntil the
time that he began to preach. The
third ſhall be of his life , conuerſa-
tion, miracles, and doctrine. The
fourth and laſt, ſhal be of his paſſion,
death,

The deuifi-
on of thys
Section into
fower con-
ſiderations.

The testi-
monies here
vsed.

death, resurrection, and ascension. In all which, (as I said before) I will vse no one Authour or testimonie of our owne side, for approuing any thing that is in controuersie betweene vs: but all shal passe by trial, either of their owne Scriptures, or of manifest force and consequence of reason, or els by expresse recorde of our professed enemies.

¶ The first consideration.

The time
appointed.

FOR the first then, concerning the time, which is the principall and heade of all the rest: it is to be noted, that by consent of all Writers, both Pagan, Iewish, and Christian, **I E S V S**, (whom we beleue and confesse to be true **C H R I S T**) was borne the twentieth five day of December, in the end of the fortie and one yeere of the raigne of the Emperour Augustus Cæsar, vvhich was fiftene yeeres before his raigne ended. Also in the beginning of the thirty-three yeere of Herods raigne in Iurie, which was foure yeeres and more before his death. And from the beginning of the world, as *some account, foure thousand, one hundred,

*See *Euseb.*
in Chron.

dred, and ninetie-nine. And as others doe account, foure thousand, foure-score and nine: for that in this point, betweene the Hebrues and the Græcians, there is a difference of some little more then an hundred yeeres, concerning their reckoning.

The state of the world at Christes The general
natiuitie, was this. The three Mo- state of the
narchies of the Assirians, Persians, world at
and Græcians were past ouer, and Christes
ended: and the Romaines were en- comming.
tered into the fourth, that was greater then any of the rest, according to
the Prophecie of Daniell, fīue hun- *Daniel, 2.*
dred yeeres before Octavius Cæsar, *Suet. tran. et*
surnamed Augustus, after fīue ciuill *Aurel. victo.*
warres by himselfe waged, and after *et alij in vita*
infinite broyles & bloodshed in the *August.*
world, raigned peaceably alone for
many yeeres together: and in token
of an vniuersall peace ouer all the
earth, he caused the Temple gates of
Ianus to be shutte, according to the
custome of the Romans in such ca-
ses: albeit this had happened but
twice before, from the building of
Rome vnto that time. And the verie
same day that Christ vvas borne in
Iurie, Augustus commaunded in *Oros. lib. 6.*
Rome (*as afterward was obserued) *hist. cap. 22.*
that

that no man should call him Lord, thereby to signifie the free libertie, rest, toy, and securitie, wherein all men were after so long miseries, which by continuall warres the vworld had sustained.

The first
proove.

The Ro-
maine Mo-
narchie.
Daniell, 2.

By this we gather first, that thys time of Christes birth, agreed exactlie vvith the Prophecie so long before set downe in Daniell, (who liued in the first Monarchie,) that after his time there should be three Monarchies more, and the last biggest of all: at whose appearing the Messias should come, and builde vp Gods kingdome throughout the whole vworld.

The second
proove.

The peace
of all the
world.
Esay, 32.

Psalme, 71.

Secondly, wee see that fulfilled, vvhich Esay the Prophet, aboue an hundred yeeres before Daniell, foretolde that at the comming of Christ, *people should sit in the beautie in peace.* And againe, *there should bee no ende of peace.* And yet further, *hee shall be Prince of peace.* And K. David long before him againe: *In his daies there shall arise iustice and aboundance of peace.* Which thing, though especiallye it be to be vnderstood, of the internal peace & tranquillitie of our mindes and soules: yet considering that

that external peace also was necessarie for a time, for the quiet planting and publishing of Christes Gospell, and seeing that y^e same was brought to passe most miraculously vpon the suddain, when in reason men might least expect the same, for the infinite warres wherein the world a little before had been: and by reason of the Romaine Monarchie so freshly established, (which in their beginnings are wont to be troublesome:) this peace (I say) can not bee but a great argument, that this was the proper time of the Messias his comming. And thus much for the state of the world in generall.

And now for the particuler state of Iurie at Iesus natiuity, thus it was, according as Iosephus the Iew (who was borne within fve yeeres after Christes passion) describeth y^e same. One Herod a stranger, whose Father called * Antipater, came out of Idumæa, was risen to acquaintance and fauour with the Romans, partlie by his said Fathers meanes, who was, (as Iosephus words are) a well minded man, industrious, and factious, and partlie by hys owne diligence and ambition, beeing of himselfe both

The third prooffe.

The Scepter of Iuda.

* His grandfather was a Sextane in Apollos temple, and his father was brought vp among theeues in Iudumæa.

*Euseb. lib. 1.
cap. 6. ex A-
phricano.
Ioseph. lib. 14
antiq. cap. 2.*

The first ry-
sing of He-
rod Ascolo-
nita.

wittie, beautifull, and of excellent rare qualities. By which commendations, he came at length to marrie the daughter of Hyrcanus King of Iurie, that was descended lineally of the house of Daurid, and Tribe of Iuda. And by this marriage, obtayned of his Father in law to bee Gouvernour of the Prouince of Galilie vnder him. But Hircanus afterwards falling into the hands of the Parthyans, that carried him into Parthya: Herod ran away to Rome, and there by the special helpe and fauour of Anthonie, that ruled in company together with Octavius, he obtained to be created King of Iurie, without any title or interest in the world. For that not onely his said Father in law Hyrcanus was yet aliue in Parthya, but also his yonger brother Aristobulus, and three of his sonnes, named Antigonus, Alexander, and Aristobulus, and diuers other of the blood royall in Iurie.

Herod then, hauing procured by these meanes to be King of Iurie: procured first to haue in his handes the fore-said King Hyrcanus, and so put him to death: he also brought to the same ende, his younger brother Aristobulus.

*Ioseph. lib. 15
anti. ca. 9. 11*

Aristobulus, and his three sons likewise. He put to death also his owne wife Mariamnes, that was K. Hyrcanus daughter, as also Alexandra her Mother: and soone after two of his owne sonnes, which he had by the said Mariamnes, for that they were of the blood royall of Iuda. And a little after that again, he put to death his thirde sonne named Antipater. He caused also to bee slaine at one time, fortie of the cheefest noble men of the Trybe of Iuda. And as Phyllo the Iew writeth (that liued at the same time with him) he put to death all the *Sanhedrim*, that is, the seauentie and two Senatours of the Trybe of Iuda, that ruled the people. Hee killed the chiefe of the Sect of the Pharisies. He burned the Genealogies of all the Kings and Princes of the house of Iuda: and caused one Nicholas Damascenus an Historiographer that was his seruant, to drawe out a Petidegree for him and his lyne, as though he had descended from the auncient Kings of Iuda.

Hee translated the High priest- hood, and solde it to strangers. And of an am- finallie, he so rased, dispersed, and bicious Ti- mangled the house of Iuda: as no rant.

one

The most horrible murders committed by Herod.

Lib. 17. c. 10.

*Lib. 15. ca. 1.
Phylo lib. de
tempore.*

*Ioseph. lib.
14. cap. 2.*

one iote of gouernment, dignitie, or principallitie remained therein. And when he had done all this, then was I E S V S of the same house and lyne of Iuda, borne in Bethleem, the proper Cittie of Dauid, which Dauid was the founder and first Author of Regalitie in Iuda.

The Prophecie of Iacob touching the Scepter of Iuda.

Gene. 49.

Now then, consider the prophecie of Iacob, concerning the particular time of Christes appearance, almost two thousand yeeres before these things fell out. *Come hether my chyldren, (said he) that I may tell you the things which are to happen in the latter dayes &c. The Scepter shall not be taken from Iuda, vntill he come who is to be sent: and he shall be the expectation of Nations.* Which prophecie, that it was fulfilled novv at Christes natiuitie, vwhen Herod had extinguished all gouernment in Iuda, no man can denie, that will acknowledge the things set downe before, which are recorded by Writers both of that time, and of the Iewish Nation and Religion themselves.

That the Scepter neuer failed in Iuda vntill Herod came

And that it neuer vvas fulfilled from Dauids daies, (who began the gouernment of the house of Iuda) vntill this time, appeareth plainly by all

all Histories and Records both diuine and prophane. For that from Dauid, (who was the first King) vnto Zedechias that vvas the last, and died in the captiuitie of Babilon, the Scripture sheweth how all the Kings descended from the house of Iuda. And during the time of their captiuitie in Babilon, (which was seauentie yeeres) the Iewes were alwaies permitted to chuse themselues a Governour of the house of Iuda, whom they called RESCHGALVTA.

1. Reg. 16.

4. Reg. 29.

Ierem. 37.

Thal. in tra. Sanh. ca. Dinnei. Manno- noth.

Rab. Moyse

Egip. in pra.

Maimonim.

Esd. lib. 1. ca.

1. 2. 3.

Mac. lib. 1.

cap. 2. 3.

Rab. Kimhi.

com. in Agg.

Iosep. lib. 13.

& 14. antiq.

And after their deliuerie from Babilon, Zorobabel was their Captain of the same Tribe: and so others after him, vntill you come to the Machabees, who were both Captaines and Priestes: for that they were by the Mothers side, of the Tribe of Iuda, and by the Fathers side, of the Tribe of Leui, as Rabbi Kimhi holdeth. And from these men down to Hircanus and Aristobulus whom Herod slewe, there continued stil the same lynce, as Iosephus declareth. So that by this Prophecie it is euident, that Iesus was borne at the proper time appointed for the Messias, whe there was neither King nor Captain, nor High Priest, nor Counseller,
nor

The fourth
proofe.

The destru-
ction of the
seconde
Temple.

3. Reg. 6. et 7

2. Chron. 3.

Euseb. in
Chron.

Clem. lib. 1.
from.

4. Reg. 25.

1. Esd. 1. 3. 4.

nor any one Gouvernour of the house
and Trybe of Iuda, left in Iurie.

An other Prophecie there is, no
lesse euident then the former, where-
in it is affirmed, that the Messias
shold come before the second Tem-
ple of Ierusalem, (that was builded
by Zorobabel after the Iewes were
returned from their captiuitie in Ba-
bilon) should be destroyed by the
Romaines. For better vnderstanding
whereof, it is to be noted, that the
Temple of Ierusalem was builded
twice; first by Salomon, which la-
sted about foure hundred and fortie
two yeeres, and then it was burned
and destroied by Nabuchodonozer
King of Babilon. Wherefore about
seauentie yeeres after, it was builded
again by Zorobabel, who reduced
the Iewes from Babilon, and so it
continued, vntil it was destroyed the
second time by Tytus, son to Vespas-
ian the Romaine Emperour, about
fortie & sixe yeres after our Sauour
Christ his ascention. At what time
it had lasted from Zorobabel almost
sixe hundred yeeres : and from Salo-
mon, aboue a thousand.

And in the time of the seconde
building, the people of Israell were
poore,

poore, and much afflicted in respect of their late banishment, (though much assisted to this worke by the liberalitie and munificencie of Darius King of Babilon :) so was the building and workmanship of this second Temple, nothing comparable, for excellencie to the first, which was builded by Salomon, when the Iewes were in the flower of their glorie and riches. This testifieth Aggeus the Prophet, vvhoo was one of the builders, and he testifieth the same to Zorobabel, and to the rest of those that were with him, by Gods owne appointment, in these words. *The woord of God was made to Aggeus the Prophet. Teil Zorobabel the sonne of Salathiel Captaine of Iuda, and Iesus the sonne of Iosedec high Priest, and the rest of the people. Who is there left of you, that saw this Temple in his first glorie, (before our transmigration,) and what say you to this, which now we see ? is it not in our eyes as though it were not at all ? That is, is it not as though it were a thing of nothing, in comparison of y former Temple, which Salomon builded.*

1. Esdras 5. and 6.

The building of the seconde Temple lesse gorgeous then the first.

1. Esdras, 5.

Agga. 2.

Thus saith Aggeus by Gods commission, of the materiall building of the

Agge.2.

* This he
said for that
the three
Monarchies
ensued,
wherein
there was
continuell
warre and
bloodshed.

the seconde Temple . And yet to
comfort the Iewes withall, he was
commaunded presently in the same
Chapter to say thus ; Comfort thy
selfe Zorobabell, and comfort thy selfe
Iesu thou sonne of Iosedec high Priest,
and comfort your selues all yee people of
the earth, saith the Lord God of Hostes:
do yee the thinges which I covenanted
with you, when yee came foorth of the
Land of Egypt, and feare not, for that
my Spirit shall bee among you . Thus
saith the Lord God of Hostes * a little
time yet remaineth, when I will mooue
both heauen and earth, both Sea and
Land, with all Countries in the world.
And then shall come the DESIRED
OF ALL NATIONS : And I will
fill his house (or Temple) with glorie.
saith the Lord GOD of Hostes. Silver
is mine, and Gold is myne, sayth the
Lord GOD of Hostes : great shall bee
the glorie of this last house or Temple,
more then of the first, saith the Lord
GOD of Hostes . Hetherto are the
words of God by Aggeus, and the
often repetition, of the Lord GOD of
Hostes, is to signifie the certaintie and
great weight of the matter promi-
sed . Now consider then, that wher-
as God had said immediatly before,
that

that thys seconde Temple was nothing in respect of y first, for pompe and riches of the material building, which the old men in the booke of Esdras doe testifie by their weeping, (when they saw this second, and remembered the first) yet now G O D sayth, that *Gold & Silver is his owne*, 1. Esdras, 3. (as though he made no account of the aboundance thereof in the former Temple, or of the want of the same in thys) and that notwithstanding the pouerty of the second building, yet, *shall it be filled and replenished with glorie*, and that in such sorte, as it shall far passe in glory the former: and that shall be, (as both heere is expresse, and other where most plainly,) by the comming of our Saviour * Christ into the second Temple, which shall be a greater dignitie, then any dignitie what so ever was found in the first building of Salomons Temple.

* Thys was fulfilled whē christ was personally, and taught in the Temple.

Luk. 1, 2, 19.
Math, 21,
26, &c.

Concerning which poynt, it is to be considered, y the learned Iewes, besides the materiall dyfference of building before mentioned, doe note five things of great importance to haue been wanting in the second Temple, which were in the first. To

Prerogatives of the first Temple.

Rab. Samuel tract Sanh. in Thalm.

M

wit,

*Hieroso. Ra.
Aba. in lib.
deorum.*

- 1.
- 2.
- 3.
- 4.
- 5.

wit, The fire sent from Heauen to burne the Holocaustes; The glorie of G O D (or Angels) appearing among the Images of Cherubines that stood in the Temple; The manifest inspiration of Gods Spirit vpon Prophets, (for that Prophecie sayled in the second Temple;) The presence of the Arke; and last of all *Urim* and *Thumim*. All which great wants and differences, notwithstanding, God sayth as you see, that the glory of this second Temple, shall be much greater then the first, by the comming of Christ into the same. Which thing, Malachie that lyued at the same tyme when the seconde Temple was in building, confirmeth more expressly in these words.

*Mala, 3,
* Thys
christ interpreted of S.
John Baptist. Mat. 11,*

*Behold, I send my * Angel, & he shall prepare the way before my face. And straight after, shall come to this Temple, the Lord or Ruler, whom ye seeke & the MESSENGER OF THE TESTAMENT whom you desire. Behold, he commeth sayth the Lord of hostes, and who can imagine the day of hys comming? or who can stande or abide to see him? for he shall be as a purging fire. &c.*

By all which is made euident, that
Christ

Christ must come & appeare in the second Temple before it be destroyed, (as Iesus did) and therefore hee cannot be now to come, seeing the sayde Temple was destroyed about one thousande and five hundred yeeres past by the Romaines, as hath beene sayd. Which destruction and finall desolation, was prophecied by Daniell, to ensue soone after the byrth and passion of Christ in these words. *After sixtie and two hebdomades, Christ shall be slaine: and a people with their Captaine to come, shall destroy the Cittie, and the Sanctuary, and the ende thereof shall be: Vastitie or spoyle. And after the warre ended, there shall ensue the appointed desolation.* Which prophecy to haue fallen out litterally about 40. yeres after Iesus was put to death, whē Ierusalem was destroyed & the Temple overthrowne by Titus, the story of Iosephus y learned Iew, who was Captaine against Tytus in that war, doth manifestly and at large declare.

Dan, 9.

The second Temple to be destroyed presently after Christes passion.

Iosep. de. bel. Iudaico. li. 6.

The fift prooue. The 72. Hebdomades.

And for that we haue made mention heere of Daniels prophecy concerning the particuler time of Christes comming, and of his death, which confirmeth the purpose we

Two kindes
of weekes.

Leu. 25. Vide
etiam ca. 23
et ali. paſſim

treate of ſo perſpicuouſly, as nothing can be ſaid more euident, it ſhal not be amiſſe to examine the ſame before we paſſe any further. For better conceiuing whereof, it is to bee vnderſtoode, that thys Greeke word *Hebdomada*, (ſignifying ſeuē) doth ſom-time import a weeke or ſeuē dayes, according to our common uſe, and then it is called in ſcripture *Hebdomada dierū*, a weeke of daies, as in Daniell the tenth chapter, and the ſecond verſe; where the Prophet ſaith of himſelfe, that he did mourne three weekes of dayes. But at other times, it ſignifieth the ſpace of ſeuē yeeres, and is called in ſcripture *Hebdomada annorum*, a weeke of yeeres. As in Leuiticus where it is ſayd; *Thou ſhalt number vnto thee ſeuē weekes of yeeres, that is ſeuē times ſeuē, which make fortie and nine yeeres.*

Now then it is certaine, that Daniell in the Prophecie before alledged, where hee aſſigneth ſixty-two weekes to ſy time of Chriſtes death, could not meane *weekes of daies*, for that hee appoynteth onely ſeuē weekes, to the rebuilding of the Citie of Ieruſalem, of the Temple, and

of the wals about; which were not ended but in forty and nine yeeres after, as may be gathered by the Bookes of Eſdras: which forty nine weekes, do make iuſt ſeauen weekes of yeeres. And therefore it is certaine, that ſuch Hebdomades of yeeres, are meant heere by Daniell in all the prophecie.

Lib. 1. cap. 2.

Fiſt then, whē the Angel came to comfort him, and to open vnto him ſecrets for the time to come, he ſayd theſe words; *Marke my ſpeech, and vnderſtand the viſion. The ſeauentie Hebdomades or weekes are ſhortened, (or haſtened) vpon thy people, & vpon thy holy Citty: to the end all pre-uarication and ſinne may take an end, and iniquity be blotted out, & euerlaſting iuſtice be brought in place thereof: to the end that viſions & prophecies may be fulfilled, and the HOLY OF HOLIES may be annointed.*

Dan. 9.

Ierem, 25, et 29.

In which words, it ſeemeth that the Angel did allude by naming ſeauentie, vnto the ſeauentie yeeres of captiuitie, prophecied by Ieremie, after which ended, the people ſhould be deliuered from their temporall bondage in Babylon. And therefore Daniell now being in that place, and

Why the Angel named ſeuen-
tie and two
Hebdomades
in this place.

perceiuing the same tyme to be expired, prayed to God with great instance, to fulfill his promise made by Ieremie. Whereto the Angell answered, that it should be done. And as after the expiration of 70. yeeres, God was now to deliuer them from the bodily captiuitie of Babilon: so was hee also after seauentie Hebdomades more, to deliuer them from bondage of sinne & preuarication, and that by the annointed MESSIAS, which is indeed *the Holy of all Holies.*

This (I say) may be the reason of naming seauentie Hebdomades, thereby to allude to the number of the seauentie yeeres of that Babilonickall seruitude. For that immediately after, the Angell appoynteth the whole exact nūber to be three-score and nyne Hebdomades, that is, seauen to the building of the City and Temple, and sixtie-two from that to y death of Christ, in these words.

Daui. 9.

The exact
number of
weckes frō
the buil-

Know thou and marke, that from the end of this speech, to the time that Ierusalem shall be builded, and vnto Christ the Captaine, there shall be Hebdomades seauen, and Hebdomades sixtie-two: and the streetes & wals (of Ierusalem)

ruſalem) ſhal be builded again, though with much difficultie of the times: & after ſixtie and two Hebdomades, Chriſt ſhall be ſlaine. And the people that ſhall denie him, ſhall not be his. &c. And then vnto conſumation and end, ſhall perſeuer deſolation.

ding of the ſecond Tēple to the death of Chriſt. 62.

The accōit of Daniels weekes.

Now then, if we put theſe yeeres together, which are here mentioned by Daniell: that is, fiſt the ſeauen Hebdomades, which make fortie and nine yeeres, and then the threeſcore and two, from the reſtauration of Ieruſalem, which make foure hundred, thirty and foure more, we ſhall finde the whole number to be foure hundred, and eyghtie-three yeeres. Which being begunne from the fiſt yeere of Cyrus, as ſome wil, (for y he fiſt determined the Iewes reduction,) or from the ſecond yere of Darius, as others will, (for that hee confirmed and put the ſame in execution,) or from the twenty yere of the ſaid Darius, for that then, hee made a new Ediſt in the fauour of Nehemias, and ſent him into Iurie, euery way they wil end in the raigne of Herod and Auguſtus, vnder who Chriſt was borne, or in the raigne of Tyberius Cæſar, vnder whom he

M 4 ſuffered.

suffered. And by no interpretation in the world, can it be auoided, but that this time appointed by Daniel, is now out, about one thousand and five hundred yeeres past, whyle yet the Temple stooode, and was not put to desolation. And therefore of necessity, Christ must be come about that time, and neuer more heerafter to be looked for.

The sixt
proofe.

The tradi-
tions of
Rabbines.

*Thal. tract.
Sand cap.
belec. et alibi*

*Thal. in tra.
Auoda Zara.*

The traditions and obseruations of the olde Iewes themselves, doe meruailously confirme thys beleefe of ours, for that they all dyd run to thys one poynt, that about the tyme of Augustus his raigne, (wherein Iesus was borne) the Messias shoulde appeare. It is often repeated in the Thalmud, that one Elyas left thys tradition, that the world should endure sixe thousande yeeres; that is, two thousand before the Lawe of Moses, two thousand vnder the same Lawe, and two thousand after that, vnder the Messias. Which last two thousande yeeres, by all computation, could not begin much from the byrth of Iesus. And the Rabbines a great while agoe, complained in theyr Thalmud, that there seemed to them in those dayes, seauen hun-

hundred and fourteene yeeres paſt, ſince Chriſt by the Scriptures ſhould haue appeared : and therefore they doe meruaile why God ſo long deferreth the ſame.

An other obſeruatiō they haue vpon the words of Eſay, *Paruulus natus eſt nobis*, a little chyld is borne vnto vs. In which wordes, for that they finde the Hebrue Letter *Mem*, to be ſhut in the miſt of a worde, (which is ſtrange in that tongue, for that *Mem* is wont to be open in the miſt of words, and ſhut onely in the end,) they gather many ſecretes. And among other, that ſeeing *Mem* ſignifieth ſixe hundred yerres, ſo long it ſhould be after Eſay, vntil the time of Chriſt. Which account of theirs falleth out ſo iuſt, that if you reckon the yeeres from Achaz King of Iuda, in whoſe tyme Eſay ſpake theſe wordes, vntil the time of King Herod vnder whom Chriſt was borne, you ſhall perceiue the nūber to fayle in little or nothing.

A much lyke obſeruatiō hath Rabbi Moſes, the ſon of Maimon, (whom the Iewes doe holde in extreame great reuerence, calling hym *the Doctōr of iuſtice*,) in his Epiſtle

Eſay, 9.

An obſeruatiō of the Cabaliſtes.

Thal in lib. Sabbath. et in tract. Sanhe.

Eſay, 7.

Math, 2.

The obſeruatiō of Rabbi Moſes.

*Rab. Moſes
Ben. Mai.
mor. ep. ad
Iudeos Afri,*

to hys Countymen of Affrica, concerning the time of Chriſtes appearance, which hee thinketh to be paſt according to the Scriptures, aboue a thouſand yeeres in his daies, (he lyued about the yeere of Chriſt, one thouſand, one hundred & fortie,) but that God deferreth his manifeſtation for theyr ſinnes.

*Rab. Iosue
Ben. Leui, in
Thal tract.
Sanhed. cap.
kelec.*

To which purpoſe alſo, appertaineth the Narration of one Elias, as Rabbi Iosue reporteth it in y^e Thal- mud, y^e the Meſſias was to be borne indeede, according to the Scripture, before the deſtruction of the ſecond Temple; for that Eſay ſaith of the Sinagogue, *Before ſhe was with child ſhee brought forth: and before the grieve of trauaile came, ſhe was deli- uered of a man child.* That is, ſayth hee, before the Sinagogue was afflicted and put to deſolation by the Romaines, ſhe brought forth the Meſſias. But yet (ſayth he) this Meſſias for our ſinnes, dooth hyde himſelfe for a time in the Sea, and other deſert places, vntill we be worthy of his comming. To the lyke effect is the obſeruation of the Thal- mud it ſelfe, and of diuers Rabbines therein, concerning the wicked man-
ners

Chriſt hy-
deth him-
ſelfe in the
Sea,

The obſer-
uation of
the Thal-
mud.

ners of men that ſhould be at Chriſtes appearance vppon earth, of who they doe pronounce theſe wordes : *The wiſe men in Iſraell ſhall be extinguished: the learning of our Scribes and Pharifies ſhall be putrified: the ſchools of Diuinitie ſhal be ſtewes at that time.* Which thing Iosephus that lyued in the ſame age with our Sauour Chriſt, affirmeth to be fulfilled in the tyme of Herode : in ſo much, that if the Romaines had not deſtroyed the, without doubt, ſayth he, cyther the earth would haue opened and ſwallowed them downe, or els fire from heauen would haue conſumed them.

All then runneth to this end, both by Scripture, tradition, obſeruation, and inſtinct of God himſelte : that about Herods time the true Meſſias ſhould be borne. And heereof came that common and publique fame that is recorded by Tacitus Suetonius, and Iosephus, (which was alſo written in open ſight, vpon the chiefest Tower of the Citty of Ieruſalẽ) that out of Iurie ſhould riſe, *A generall Lord of the vniuerſall worlde.* Which Prophecie, as the Romaines cyther contemned, or turned another

Thal. tract.
Sanked. cap.
helec. Rab.
Iohanan.
Rab. Iuda.
Rab. Netho-
ras. &c.
Iosep lib. 20,
anti. c. 1. 6. et
8. et lib. 6, de
bel. Iud. 15,
et li. 7. cap. 9

The ſeuẽth
prooſe.
Foreboding.

Tacit. li. 12,
Sueton. in
Vita Vesp.
Iosep. de bello
Iudai. lib. 7,
cap. 12,

ther way, applying the same afterward to the Emperour Vespasian, so the Iewes vnderstood it of their Messias, and Herode feared the matter greatly; and for that was so watchfull to extinguish the line of David as hath beene already shewed.

The eyght
prose,

The gener-
al expecta-
tion of the
people.

John, 1,

John, 10.

Heereof also it did proceede, that the Magi, or Wise men of the East, attended so diligently about y time, to expect the starre that Balaam had promised at the comming of thys King. Heere-hence also it was, that the whole people of Iurie, remained so attent at thys time, more then euer before or since, in expecting the Messias. Whereupon, so soone as euer they hearde of I. Baptiste in the Deserte, they ran vnto him, asking if he were Christ? As afterward also they flocked to Iesus, demaunding; *Art thou he which is to come, or do we expect another?* Which wordes import the great expectation wherein that people remained in those dayes. Neither wanted that expectation in the chiefe Gouvernors themselues, as may appeare by that speech of theirs to Iesus; *How long wilt thou kill vs, (with thys expectation?) if thou be Christ, tell vs plainly.*

Of

Of which fame, expectation, and greedie desire of the people, diuers deceiuers tooke occasion to cal themselves the Messias in those daies, and the people followed them presently: which thing had not happened in any age before. And among other, there is named one Iudas Gaulonites, or Galilæus (as S. Luke calleth hym,) and another Iudas the sonne of Ezechias, both of them very wicked and licentious fellowes. One also called Atonges, a sheeheard, and two other, named Theudas, & Egip-tus, most notable deceiuers. And a-boue all, there was one Barcozbam, (who as the Thalmud affirmeth) for thirty yeeres together was receiued for the Messias, by the Rabbines themselves, vntill at last they slewe him, for that he was not able to deliuer them from the Romaines.

Which facility in the people whē Herod sawe: hee caused Nicholaus Damascenus (as I noted before) to deuise a petidegree for him, from the auncientest Kinges of Iuda, and so he, as well as other, tooke vpon him to be the Messias, whom diuers carnall Iewes, that expected the Messias to be a magnificent King, as Herod was,

Diuers false Christes did rise in Iurie.

*Acts, 5.
Iosep. lib. 17,
ca. 8. et li. 18
ca. 1. et 2. et
lib. 20. cap.
2, & 6.*

*Thal. tract.
San. ca. helec
Rab. Moses,
Ben Maim.
in Sententijs*

*Nicol. Da-
mascenus.
Iosep. lib. 14.
antiq. cap. 2.*

*Math, 22,**Mar, 3, 12,*

The cōclu-
sion of thys
first confi-
deration of
the tyme.

was, would seeme to belecue, and divulgate abroad, and thereof in the Gospell, they are thought to haue beene called *Herodiani*, that is, Herodians or followers of Herod, who came to tempt Christ, with the Scribes and Pharisees.

Wherefore to conclude at length, this weighty poynt of the tyme of Christes appearing; seeing that about y^e birth of Iesus vnder Herods raigne, there concurred so manie signes and arguments together: as the generall peace of the Romaine Empyre; the defection of the lyne and regiment of Iuda; the open decay of the second Temple; the iust calculation of Daniels Hebdomades; the attestation of Oracles; the obseruation of Rabbines; the publique fame & expectation of all the Iewes: together with the palpable experience of more then fiftene hundred yeeres past, since Iesus appeared, wherein we see the Iewish people in vaine doe expect another Messias, they being dispersed ouer all the world, without Temple, law, Sacrifice, Prophet, or promise for their redemption, (which neuer happened vnto thē til after Iesus death,

for

for that in all other theyr banishments, captiuities, and afflictions, they had some Prophecie, consolation, or promise for theyr deliuerie.) These things all (I say) considered and put together, we may most vndoubtedly and assuredly conclude, that Iesus was borne at the iust time appointed, and fore-told by the spirit of G O D ; and consequentlie, that he only was the true Messias & Sauior of the world, which yet shall better appeare, by examination of other things that are to follow.

The second Consideration.

NOW in the second consideration there come to be weighed these Christ hys byrth.
poynts following; the lyne & stock of Iesus; his manner of conception; the place of hys byrth; his circumcision & name; hys adoration by the Magi; his presentation in the Temple; and hys flight to Egypt.

For hys line and stock, there was Iesus lyne.
neuer man denied or doubted, but that Iesus was directly of the Trybe of Iuda, and descended linially by hys Mother of the peculier house of * 3, Reg, 7,
Dauid, (* according as it was fore- Psalm, 80,
tolde

*Esay, 11,**Math, 1,**Luke, 3,*

* *Of thys
matter writeth Iosep.
lib. 18. cap.
1. antiq.*

*1. Regu. 17.**2. Reg, 2,**Math, 13.**Luke, 6.*

tolde that the Messias should doe,) which is prooued most cleerely by the two Genealogies & petidegrees, sette downe by S. Mathewe and S. Luke, of the blessed Virgins whole discent, from David to Ioseph, that was of the same Tribe and kindred with her. And it is confirmed by theyr repaying to Bethleem, (when Proclamation was made by Cyrenius in * Augustus name, that euerie person should repaire to the heade Cittie of theyr Trybe and family, to be cessed for theyr Tribute,) seeing that Bethleem was the proper Cittie onely of them that were of the house and line of David: for that K. David was borne therein. And finally, it is euident by that the Scribes and Pharisies, who obiected matters of much lesse importance then thys against Iesus, (as that he was a Carpenters sonne, therby to debase him for hys pouerty,) yet neuer obiected they against him, that he was not of the house of David, which they would neuer haue omitted, if they might haue doone it with any colour: for that it wold haue weighed more against him then all the rest: and would in one word haue dyspatched

patched the whole controuerſie Nay
I adde further, that it remaineth re-
giſtred in the Iewes Thalmud it ſelf, *Thal. tract.*
that *Ieſus of Nazareth Crucified, was San. ca. Nig-*
of the blood royal from Zorobabel of mar had.
the houſe of Dauid.

For the maner of his conception,
and of the Meſſage or annunciation
made vnto hys Mother by the An-
gel, albeit it depend principally, vp-
pon the relation and credite of the
Virgine herſelfe, who onely was pri-
uie thereunto : and vpon the testi-
monie of Ioseph, to whom it was re-
uealed by the ſame Angel afterward;
yet, he that ſhall conſider the circū-
ſtances of the thing it ſelfe : as firſt,
the ſimplicity of both the reporters,
then, howe that it is not ynlikelie,
that Ioseph beeing iuſt (as he is de-
ſcribed) woulde haue concealed a
thing ſo much againſt himſelfe, &
againſt the Law, if he had not ſome
way beene aſſured of the truth.

The maner
of his con-
ception.

Luke, 1,

Math, 1,

Thirdly, the innocent age of the
blessed Virgine, (who was not paſt
fourteene yeeres olde at that tyme,
as S. Auguſtine and other auncient
Fathers doe prooue by manifeſt ar-
guments) All theſe things I ſay, do
make it improbable, that ſhe would
inuient

Augu. lib. 4.

de Trin. ca. 5

et lib. cont.

Iudeos ca. 5,

Chriſoſt. in

cap. 1, Luc.

inuent ſuch a matter of herſelfe. And finally, the ſtrange prophecy which ſhe vttered in her Canticle of *Magnificat*, and which we ſee nowe fulfilled, (albeit at that tyme very vnlikely,) to wit, *That all generations ſhould call her bleſſed.* Theſe circumſtances, he that ſhal conſider them, cannot but ſee that the matter muſt needes be true.

The maner
of Ieſus na-
tiuitie.

Eſay, 7,

And as for the kind and manner of hys natiuitie : moſt manifeſt it is by ſcripture, that the Meſſias was appointed to be borne of a Virgine, for ſo ſayth Eſay plainlie : *Behold, a Virgine ſhal conceiue, and bring forth a Sonne.* And Eſay appointeth thys to King Achaz for a wonderfull and ſtrange ſigne from G O D, which he could not haue doone in reaſon, if the Hebrue word in *ſ* place, might haue ſignified a young woman onlie, (as ſome latter Rabbines will affirme) for *ſ* it is no ſigne or ſtrange thing, but very common and ordinary for young women to conceiue and bring forth children. Wherefore the Septuagint doe very well tranſlate it in Greeke, by the proper name

Parthenos.

*Rab. Simeon
Ben. Iohai.*

of *Virgine*, and ſo did alſo the elder Iewes vnderſtand it, as Rabbi Simeon

on

on well noteth. And Rabbi Moses Hadarfan, of singuler credite wyth the Iewes, vpon these words of the Psalmes: *Truth shall bud forth of the earth,* &c. sayth thus: heere Rabbi Ioden noteth, that it is not sayd, *Truth shal be ingendered of the earth*, but, *Truth shall bud forth*, To signifie thereby, that the Messias, (who is meant by the worde *Truth*) shal not be begotten (as other men are) in carnall copulation. Thus farre Rabbi Moses: who in another place, that is, vpon the twenty and fve Chapter of Genesis, alledgeth Rabbi Berachias to be of the same opinion; and to prooue it out of the hūdred & nine Psalmc and fourth verse.

*in capit. 2,
Gene.
Rab. Moses
Hadar. in
Psal. 14,
Verse. 12.*

The same is prooued also, in the plain words of the Prophet Ieremie: *God hath created a newe thing vpon earth: a woman shal inuiron (or in-
close) a man.* That is, she shall in-
close him in her wombe, and bring
hym forth after a newe and strange
maner, without generation of man.
And finally, Rabbi Hacadosch pro-
ueth by Cabala out of many places
of Scripture, not onely that the Mo-
ther of the Messias shalbe a Virgine,
but

Ierem. 31,

*Ra. Hac. qu.
3. in Ea. c. 9.*

*Betu. in lib.
de car. Sibyl.*

*Clem. in
recog.*

The place
appointed
for & byrth
of the Mes-
sias.

Mich, 5,

but also that her name shall be Ma-
rie. All the tenne Sibyls in like man-
ner, (according as Betulius setteth
out theyr Prophecies) doe make spe-
ciall mention of the Mother of the
Messias, that she should be a most
pure and holy Virgine; so that thys
matter was reuealed very cleerely,
both to Iewe and Gentile before it
came to passe. And Clemens Alex-
andrinus writeth, that Simon Ma-
gus, to the end he might not seeme
inferiour to Iesus in thys poynt, fay-
ned, that he was also borne of a Vir-
gine, as Iesus was.

That Bethleem where Christ was
borne, was the peculier place preor-
dained by God for the byrth of the
Messias: the Prophet Michæas fore-
told plainly, when he vttered dyuers
ages before Christ was incarnate,
these wordes; *And thou Bethleem
Ephrata, art but a little one (in re-
spect of thousands in Iuda:) and yet
shall there come forth of thee, one
that shall be the RULER of Israell:
and his comming forth is from the be-
ginning, and from THE DAIES
OF ETERNITIE.* By which
words is plainly expressed, that albeit
Bethleem were but a lytle poore
Towne,

Towne, (as indeede it was, in comparison of many other in Iuda:) yet therein should be borne temporally that Gouvernour of Israel, whose diuine byrth, was before the worldes foundation, and from all eternitie. And so doe interprete thys place, both Ionathan Ben vziell the great Author of the Chaldie Paraphrase, (who dyed twenty-eyght yeeres before our Sauour Christ was borne,) and also Rab. Selomoth and Hacadofsch, in theyr Commentaries vpon thys place of Michæas.

The same thing fore-tolde Dauid of Ephrata, or Bethleem, (for both names doe signifie one thing, as appeareth by the former place of Michæas and * others,) when talking of the Messias, & beeing desirous to knowe where he should be borne, sayth; *I will not goe into the tabernacle of my house, nor into my bed: nor will I giue mine eyes sleepe, or rest to the temples of my head: vntil I finde out the place that is appointed for my Lord: the tabernacle (or house) for the God of Iacob.* And then, the mysterie beeing reuealed vnto him: he sayth presently; *Beholde, wee haue heard of it (nowe) in Ephrata (or Bethleem,)*

* Gene, 35.
and 48.

1. Cron, 2.
Psalm, 131,

* This he
said for that
in Dauids
time Beth-
leem stooode
nigh vnto
woods.

Math, 2,

*Orig. cont.
Cels.*

The Angels
singing.

The name
of I E S V S.

Bethleem) we haue founde it out in
the fieldes of * woode. And to shewe
how he reuerenced y place for that
cause, he addeth immediatly; *Wee
will adore in the place where his feete
haue stooode.* Whereby he fore-pro-
phecieth, not onely the adoration
vsed after in that place vnto Iesus by
the Magi, or three kings of the East,
but also of all other adoration vsed
in the same place in the memorie of
Iesus, by other deuout Christians
vntill thys day; for which cause O-
rigen sayth, that the place of Bethle-
em, was most famous and renou-
ned in hys dayes.

For the Angels appearing to the
Sheepe-heards, in the nyght of the
Natiuity, there can be no more said,
but the credite, honestie, and simpli-
citic of them that reported it: and
likely it is, they woulde neuer sayne
a thing, that might haue been refu-
ted by testimony of the sheepleards
themselues, if it had been false.

Of the Name of I E S V S, giuen to
hym in hys circumcision: it was to
be scene sette down in a booke, that
how soeuer it were not scripture, yet
was it extant in the worlde before
Christ was borne I mean the second
Booke

Booke of Esdras, which hath these wordes in the person of GOD the Father. *Behold, the time shall come, 2. Esdr. 7, when the signes shall appeare that I haue tolde, &c. And my son IESVS shall be reuealed, with those who are with him. And after those yeeres my sonne CHRIST shall die: and the earth shall render those that sleepe therein.*

Rabbi Hacadosch also prooueth by arte Cabalist, out of many places and textes of Scripture, that the Messias name at his comming, shall be IESVS. And among other, hee addeth this reason: that as y name of him who first brought the Iewes out of bondage into the Lande of Promise, was Iesus, or Iosue, (which is all one) so must his name be Iesus, that shall the seconde time deliuer them frō the bondage wherein they are, and restore them to theyr olde and auncient possession of Iurie: which is the chiefe benefit they expect by the Messias.

Ra. Haca. in Esay, 9, Gene, 49, Psal, 71, and 95.

Note thys reason.

Finally, it is not probable, that the Virgine Mary should fayne thys name of herselfe, for that among the Iewes there were many other names of more honour and estimation at that

that time; as Abraham, Isaack, Iacob, Moses, and Dauid. And therefore if she wold haue feigned anie: it is like she would haue taken one of them, as soone as this, which had not been the name of any great Patriarch.

The coming of the three kings.

* *Cypr. ser. de Bapt. et idem Tert. lib. 3. cont. Marcion. in hillar. lib. 4. de Trin. Iosua, 12.*

* *14. Thousand as saith the Lyrurgie of the Aethiopians, et Calend. Grecorum.*

There followeth the comming of the three Magi or wisemen fro the East: of whom * Cyprians wordes are these: *It is an old tradition of the Church, that the Magi of the East, were Kings, or rather little Lords of particuler places.* Which is to be vnderstoode, such little Kings as Iosua slew thirty in one battaile. And it is to be noted, that S. Matthew maketh mention of the comming of these Kinges to Ierusalem, as of a knowne & publique matter, whereof all Ierusalem and Iurie were able to beare him witnesse. For he talketh of theyr often comming to Ierusalem, and of the inquiry for the new borne King: of their speech & conference had with Herod: as also of Herods consultation with y Scribes and Pharisies about the place of the Messias birth. And finally, he sheweth the most pittiful murder that ensued, of almost * infinite infants, in all

all the circuite of Bethleem for thys matter. Which could not be a thing vnknown to all Iurie, & much lesse fained by the holy Euangelist Saint Mathew; for that he shoulde haue giuen his aduersaries the greatest advantage in the world; if he had begun his Gospell, with so notorious and open an vntruth, which might haue been refuted by infinite persons that were yet aliue.

Epiphanius is of opinion, that the three Kings arriued in Ierusalem, two yeeres after Christes Natiuitie, for that Herod slewe all the infants of that age. But other holde more probablie, that the starre appeared vnto them, two yeeres before Christes natiuity, so that they came to Bethleem the thirteenth day after Christes byrth, according as the Church doth celebrate the Epiphanie. Saint Basile thinketh that they were learned men, and myght by theyr learning and Arte Magicke, (wherein those Countrimen at that tyme were very skilful,) vnderstande and seele, that the power of theyr Heathen Gods, was greatly diminished and broken. They might also be stirred vp with that cōmon brute,

*Epiph. ha-
rst. 51.*

*Amō. Alex.
in Harm.
Niseph. lib.
1, cap. 13.*

*Basil ser. in
nati. Dom.*

N

and

and generall prophetic, spread over all the East in those dayes, as both Suctonius and Iosephus do recorde.

Sust. in Vef.

cap. 4.

Iosep. lib. 7.

de bel. c. 1. 12.

Num. 24.

That out of Iurie should come an vniuersall King over all the worlde. By these meanes (I say) and by the prophetic of Balaam, left among them from Moses time, (for he was a Gentile) whereby was signified, that a starre should rise and declare a great and mighty King in Israell; they might be induced at the sight of this starre, to take so long a iourney as they dyd towards Iurie.

Prophecies of things that should fall out in Bethleem.

Num. 24.

Psal. 71.

Ierem. 31.

Gene. 35.

This starre (as I haue sayd) was fore-told by Balaam a Heathen prophet, aboue one thousand and five hundred yeeres before it appeared. And after Balaam againe, it was propheticd by David, that Kings of Arabia, Saba, and other Easterne Countries should come and adore Christ, and offer both golde and other gyfts vnto him. The murder also of those infants of Bethleem, was presignified by Ieremie, in the weeping of Rachell for the slaughter of her children: which Rachel was buried in Bethleem, and for that cause those Infants were called her chyldre, albeit she were dead aboue two thousand

thouſande yeeres before they were ſlaine, and aboue one thouſand and ſue hundred yeeres before Ieremie wrote thys prophecie.

Amongſt which infants, Herode alſo for more aſſurance, ſlewe an infant of his own. For that (as Phylo noteth) he was diſcended by hys Mothers ſide of the lyne of Iuda. Which crueltie comming to Auguſtus eares, he ſayd, (as Macrobius reporteth) that he had rather bee Herods ſwine then hys ſonne, for that he being a Iewe, was forbidden by his religion to kil his ſwine, though not aſhamed to kill his ſonne.

Philo lib. de temp.

Macro. lib. 2 Saturnal. cap. 4.

Augustus ſpeech of Herod.

The ſame ſtarre wherof we ſpake, is mentioned by dyuers Heathen Wryters : as by Plinie, vnder the name of a Comete, (for ſo they termed all extraordinary ſtarres) which appeared in the latter end of Auguſtus dayes, & were far different from all other that euer appeared. And therefore contrary to the nature of thoſe kind of ſtarres, it was adiudged by the whole Colledge of Soothſaiers, to pretend vniuerſall good vnto the earth ; and for that cauſe had an Image of mettall erected to it in Rome, and (as Plinies wordes are)

Plin. lib. 2. capit. 25.

Heathen teſtimonies for the ſtar which guided y Wiſemen.

Is Cometa unus, tota orbe colitur, that onely Comete, is worſhypped thorough out the whole world.

*Orig. cont.
Celfum.*

Origine alſo, writeth of one Chæremon a Stoike, that was much moved with the conſideration of thys Starre, and for that after the appearance therof, he perceiued the power of hys Gods decayed : tooke a iourney into Iurie, (in companie of other Aſtronomers) to informe himſelfe further of the matter. Wherunto Chalcidius a Platonicke doth ad, that the Chaldæan Aſtronomers did gather by contēplation of this ſtar, that ſome God diſcended from heauen to the benefit of mankind. And finally, the Sibyls talking of the coming of Chriſt, affirmed plainlie :

*Chalcid apud Marſil.
Ficin tract.
de ſtella
Magi.*

*Sibyl. Samia
apud Betul.*

Rutſians eum Sydus monſtrabit : a blazing ſtarre ſhal declare his coming. Which prophecie, Virgil the Poet hauing read in Auguſtus tyme, and ſoone hauing ſcene y ſame fulfilled : applyed it (as I haue ſhewed before of all the reſt,) to the flattering of Cæſar, and therefore he ſayth in the place before alledged.

Eglog. 4.

*Ecce Dionas,
proceſſit Cæſaris aſtrum.*

“ Behold the ſtar of Cæſar, (deſcended

ded of Venus) hath now appeared. “
Which starre indeede, was the starre
of Cæsars Lord and Maister.

After fortie daies past ouer, Saint
Luke reporteth, how Iesus by hys
Mother was presented in the Tem-
ple of Ierusalem : and therewithall,
recounteth two strange things that
happened at the same time ; to wit,
that two graue and reuerende per-
sons, Simeon, surnamed Iust, and
Anna the Prophetesse : both of sin-
gular sanctitie amongst the Iewes,
comming into the Temple at the
same time when Iesus was there in
hys Mothers armes : tooke notice of
hym, and acknowledged him pub-
liquely for the Messias and Saviour
of the world Fore-telling also by the
Spyrite of prophecie, dyuers particu-
lar things y were to ensue, both to
Christ and Christians, & especially
to hys Mother the blessed Virgine.

Luke, 12.

The presen-
tation of
Iesus in Ie-
rusalem.

Which things being published at
that time, and confirmed afterwards
by the euent, doe well declare, that
thys narration of S. Luke could not
be forged ; as doe also the number
of particuler circumstaunces sette
downe about the tyme, place, and
persons, most notoriously knowne

Anna the
Prophe-
teſſe.

Simeon.

*Thal. tract.
pithei. A-
uout's.*

*Thal. tract.
Ioma. cap.
Tereph. Be-
calps.*

Chriſtes
flight into
Egypt.
*Luke, 2.
Oſea, 11,*

Iſay, 19.

to all Ieruſalem. For, as for Anna, ſhe had lyued from her youth vntill fourſcore yeeres of age in the Temple, and thereby was knowne to the moſt part of Iurie. And as for Simeon, he was the Scholler of the moſt famous *Hillel*, & condisciple to Iohnathan maker of the Chaldie Paraphraſe, of whom I ſpake before, and the Iewes Thalmud confeſſeth, that by the death of theſe two men, (eſpecially of Simeon) ſayled the ſpyrite of the great Sinagogue, called *Sanhedrin*: which after the captiuitie of Babilon vntill Herods tyme, ſupplied (in a ſort) the ſpirit of prophecie, that was expreſly in Iſraell before the ſayd captiuitie.

Of Chriſtes flight into Egypt for feare of Herod, S. Luke wel noteth, that it was prophecied by Oſea long before: *that God would call his ſonne out of Egypt.* And the Prophet Eſay deſcribeth the ſame very particularly when he ſayth: *Behold, our Lord Iehoua ſhal aſcend & p; (or ryde) & ppon a lyght cloude: (which was his fleſh or humanitie) and ſhall goe down into Egypt, and all the Idoles of Egypt ſhall ſhake at his preſence.*

Which latter poynt, Eufebius ſhew-

sheweth that it was fulfilled most evidently in the sight of al the world, for that no Nation came to Christian Religion with so great celeritie or fervour, as dyd the Egiptians, who threw downe theyr Idols before any other heathen Nations. And as they had beene the first in Idolatrie to other Countreyes : so were they the first, by Christes comming vnto them, that afterward gaue example of true returne to theyr Creator. It followeth in Esay : *And I wil giue Eppe Egypt into the handes of cruell Lordes : and a Potent King shall take dominion ouer them.* Which was fulfilled about the verie time wherein Christ was to come. For that then, after many spoyles and cruelties exercised vpon Egypt by the Romaine Lords & Princes, as Pompey, Cæsar, Anthony and others : in the end Cleopatra theyr Queene, that was the last of all the bloode and lyne of the Ptolomies, was enforced to sleigher selfe : and so Augustus the Emperour tooke possession of al Egypt, and subiected it as a Prouince to the Romaine Empire.

But consider you, how Esay concludeth y^e matter, after all these temporall

*Euseb. lib. 6
dem cap. 20,
et lib. 9, cap.
2, 3, 4.*

The benefite that Egypt receiued by Christes flight vnto it.

porall afflictions threatned againſt Egypt, and confeſſe, that ſuch aduerſitie, is no ſigne of Gods diſ-favour to the who receiue it. For thus ſayth God after all his cominations, *In that day, there ſhall be an Altar of Iehoua in the miſt of Egypt: they ſhall cry to God in their tribulation, and he ſhall ſend them a Sauour, &c. Bleſſing ſhall be in the miſt of that Lande, to whom the Lord GOD of Hoſtes hath giuen his benediction, ſaying: Blessed is my people of Egypt.* And heere we make an ende of our ſecond Conſideration.

The third Conſideration.

The life &
actions of
I E S V S.

*Iuſt. in Trip.
Chriſt. in Ioh.
Aug. li. 4. de
Trin. cap. 5.*

N Ow in the third place there cometh to be conſidered, (according to our former diuiſion) the life, conuerſation, doctrine, & myracles of I E S V S. And firſt, touching things doone by him after hys coming out of Egypt, which might be about the ſixt or ſeauenth yere of hys age, vntill hys baptiſme by S. Iohn, which was the thirtieth, there is lytle recorded, cyther in prophane, or Eccleſiaſticall wryters. For that as S. Iuſtine, S. Chriſoſtome, S. Auguſtine

stine & others do write, he bestowed that time in the cōmon exercise and labours of mans lyfe : thereby to shewe hymselfe true man, and gyue demonstration how much he hated and detested idlenes.

Of S. Iohn Baptist.

OF Saint Iohn Baptist, all Hebrue Wryters of that tyme doe make mention, with exceeding praise and admiration of hys holinesse : especially Iosephus that lyued immediatly after Christes daies, sayth : he was, *Vir optimus : Iudeos excitans ad virtutum studia.* Iosep. lib. 18, antiq. cap. 7. A most excellent man, styrring vp the Iewes to the exercise of vertue. He addeth also, that partlie for feare of the great concourse of people which flocked vnto him, and partly by the sollicitation of Herodias, concubine and brothers wife to Herode Antipas, the great Herods sonne, for whose cause he had turned off hys owne wife, daughter to Areta King of the Arabians : hee was apprehended and imprysoned in the Castle of Acherun, and therein soone after put to death. Which murder, Iosephus esteemed to be

the cauſe of all the miſery which inſued afterward to Herode and hys whole familie.

Mala, 3.

S. Iohns behauiour towards Chriſt,

Math, 3,

Marke, 1.

Luke, 3.

Of thys man it was written by Malachie the Prophet : *Beholde, I ſend my meſſenger (or Angel) before me, and he ſhall prepare the way before my face : and preſently ſhal come to his Temple, the RULER whom ye ſeek, & the MESSENGER OF THE TESTAMENT whom ye deſire.* Which prophecie was fulfilled moſt guidently, vppon the preaching of S. Iohn, when Chriſt came vnto him, and albeit S. Iohn had neuer ſeene him before, yet he acknowledged hym for the Meſſias, in the preſence of infinite people, and hys acknowledgement was confirmed by the viſible deſcending of a Dove and voice from heauen, in the ſight and hearing of all the people preſent, according as three of our Euangelists doe report. Which they would neuer haue preſumed to do: had not the matter beene moſt euident, and without all compaſſe of deniſall or contradiction.

And truly, no one thing in all thys ſtory of Ieſus lyfe, dooth more eſtabliſh the certaintie of his being the

the true Messias : then that S. Iohn Baptist, whose wisdom, learning, vertue and rare sanctitie is confessed and recorded by the writings of all our aduersaries, should refuse the honor of the Messias offered vnto him selfe, and lay it vpon Iesus : as also, should direct those disciples that depended vpon him, to the onely following & embracing of Iesus doctrine. Which is most euidently proved that he dyd ; for that so many followers and Disciples as him selfe had, not one appeared euer after, that was not a Christian.

The preaching & doctrine of Iesus.

W Hen Iesus was baptised, he began to preache; and hys whole doctrine was directed to the manifestation of hys Fathers wyll, and amendment of mans life. It tendeth all to this one ground and principle. *Thou shalt loue the Lord thy G O D with al thy soule : and thy neighbour as thy selfe.* It was plaine, easie, perspicuous, & euident, though it treated of most high mysteries. It had neither pompe nor pride of rethorickall wordes, nor flattering of mans wicked-

*Deut, 6.
Math, 2.*

Heathen
doctrine,

Jewish Ceremonies.

Turkish Alcoran.

The comparison of Christes Law with that of Moses.

Math, 5.

wickednes, as the doctrine of manie Phylosophers had. Neither consisted it, of vnprofitable externall ceremonies, as the latter obseruations of the Jewish Law did, nor was it fraught with carnalitie and spyrite of thys world, as the Turkish Alcoran, and other sectaries doctrine is. But al was simplicitie; all was spyrite; all was truth; all was honestie; all was humility; all was charitie.

It tooke away or disanulled no one perfect or spiritual point of Moses Lawe, but rather reuiued, interpreted, fulfilled, and made perfect the same. For wheras that commanded externall obseruance, thys addeeth also internal obedience. Whereas that said, loue your friendes, thys adioyneth, loue also your enemies. Whereas that commaunded wee should not kyll, thys further commandeth to speake no angry words. Whereas that prohibited to commit actuall adultery: thys also forbydeth to couet in mind. Whereas that sayde, take no interest or vsury of a Iew that is thy Countriman: thys sayth, take it of no man what soeuer. Whereas that accounted euerie Iew onely to be thy neighbour, this teacheth

teacheth euerie perſon lyuing to be thy brother. Whereas that taught thee to offer vp a Calfe, a Sheepe, or an Oxe for thy ſinnes : thys inſtructeth thee, to offer vp a contrite hart, by fayth in the bloode of him that dyed for all, with a firme & reſolute purpoſe of amendement of life. And finally, this doctrine tendeth wholly to the true, ſincere, and perfect ſeruiſe of G o d thy Lorde, that made and redeemed thee, to the exaltation of his holy name, power, goodneſſe, & glory : to the depreſſion of mans pryde by diſcouering his miſery, to the contempt of this world & vaine pompe thereof, to the mortification and ſubduing of our ſenſuall appetite : to the true loue and vnfeyned charitie of our neighbour : to the ſtyrring vp of our ſpirit to celeftiall cogitations; to peace of conſcience; tranquility of minde; purity of bodie; conſolation of our ſoule. And in one word, to reduce mankind againe to a certaine eſtate of innocencie, ſimplicite, & Angelical ſanctitie vppon earth, wyth hys eye fixed onely in the eternall inheritaunce of Gods kingdome in heauen.

Thys was the doctrine deliuered
by

The effect
of Chriſtes
doctrine.

by Ieſus : which is the ſame that the Prophets of God fore-tolde ſhoulde be deliuered by the Meſſias.

The liſe & conuerſation of Ieſus.

AND as for hys liſe & conuerſation, by ſy testimonie of his greateſt aduerſaries, it was more admirable then his doctrine, his lyſe beeing a moſt liuely Table, wherein the perfection of all hys doctrine was expreſſed. A man of ſuch grauitie, as neuer in hys lyſe hee was noted to laugh, of ſuch humilitie, as beeing the ſonne of G O D, he ſcarce vſed in thys worlde the dignity of a ſeruant, of ſuch ſweete and milde behauiour, as all the iniuries of hys enemies, neuer wreſted frō him one angry word. Finally, he was ſuch a one, as he was deſcribed by Eſay, ſo many ages before he was borne, in theſe words ; *He ſhal not cry nor contend, nor ſhal any man heare his voice in the ſtreete : he ſhal not cruſh a broken reede, nor tread out a little flaxe that lieth ſmoking on the ground. &c.* And another Prophet not long after him, brake forth into thys ſpeech, vpon cōſideration of the behauiour that

Eſay, 42,

that should be in the Messias : Re- *Zach, 9.*
ioyce thou daughter of Sion : triumph
thou daughter of Ierusalem : for be-
hold thy King shal come vnto thee, thy
iust Saviour : he is poore and humble.

&c. And as the Prophets did foretel
the vertue & sanctitie of the Messi-
as, so the deuils theselues could not
but confesse the same to haue beene
fulfilled in the person of Iesus ; as is
most euident by the testimonie of
Porphiry, a professed enemy of the
Christian name. Who after conside-
ration of diuers Oracles vttered by
hys Idols, touching Iesus, he brea-
keth forth into this cōfession. *It is ex-*
ceeding wonderful, what testimonie
the Gods do giue of the singuler pietie
& sanctitie of Iesus : for which they
auouch him rewarded with immorta-
litie : but yet these Christians are de-
ceiued in calling him G O D. Thus
much writeth Porphirie. And last of
all Iosephus the Iew, that was borne
immediatly after Iesus, writeth of
him thus. There was at this time one
Iesus, a wise man, if it be lawfull to
call him a man : a worker of most
wonderful miracles, & a Maister &
teacher of all such men, as willinglie
were content to imbrace the truth.

*Porph. lib, de
Laud. Phylō,*

*Iosep. lib. 18,
antig. cap. 7.*

of

Of Iesus myrales.

Predictions
of the Mes-
sias myra-
cles.

*Lact. lib. 4,
diuina. In-
stit. cap. 15*

*shall doe al by his onely word, he shall
cure all infirmities: he shall raise the
dead: he shall make the lame to run
and skip: the deafe shall heare: the
blinde*

BY which testimony of Iosephus,
we see mention also of Iesus my-
rales, which is the next thing wher-
of we are to consider. And as Iose-
phus in this place, (beeing a Iewe)
beareth witnesse that Iesus perfor-
med many strange myrales: so
most apparently, and according to
the interpretation of Iosephus in this
place, were the same miracles fore-
told by the Prophets of G O D, that
they should be done by y true Mes-
sias. So Esay in his thirty-five chap-
ter, describeth at large, how the Mes-
sias at hys comming, shall declare
hys commission, by giuing sight to
the blinde, hearing to y deafe, speech
to the dumbe, and agilitie of bodie
to the lame and cripple. And that
which is more; God reuealed thys
poynt very particulerly to the Gen-
tiles by the Sibyls, among whom,
one of them wrote thus of Christ to
come, as Lactantius recordeth: *He*
shall doe al by his onely word, he shall
cure all infirmities: he shall raise the
dead: he shall make the lame to run
and skip: the deafe shall heare: the
blinde

blinde ſhall ſee : and the dumbe ſhall ſpeake. In ſiue lowes & two fiſhes, ſiue thouſand perſons ſhall be ſatiſfied, and the fragments ſhal fill twelue baskets, to the hope of many. He ſhal cōmaund the windes, and walke vpon the furious ſea, with his feete of peace.

And after diuers other Greek verſes to thys purpoſe, ſhee concludeth in theſe words; *Men ſhall ſay, that 1 Thal. tract. am a mad and lying Prophetesse, but Beracoth, et when all theſe thinges ſhall come to Mermapſſe, then remember mee : for then thaſ. Colim. ſhall no man ſay more, that 1 was a lyar, but rather the Prophet of the great God.*

To theſe predictions of Prophets in Iurie and among the Gentiles, do agree the Doctors of the Iewes theſelues, in many places of their Thalmud : to wit, that the Meſſias ſhall be moſt wonderful in working myracles. And in theyr publique Commentary vpon Eccleſiaſtes, they haue theſe words. *All the former miracles of Prophets or Saints ſhal be nothing to the myracles of the Meſſias, when he commeth.* And thus much of the fore-telling of Chriſtes miracles. But now for the fulfilling thereof in Ieſus; that is, howe theſe predictions were

*Misdrach, co
heleth, ca. 1.*

The confeſ-
ſion of Je-
ſus myracles
by hys ene-
mies.

*Tha. in tract
Auodaza-
ra Miſdr.
Cohemoth
Alcoran A-
zoar. 14,
11, 13.*

were performed in the ſtupendious
workes and actions of our Sauour
Chriſt, there is no difficultie. For
that beſides the former testimony of
Ioſephus, (which were ſufficient in
thys caſe) the Iewes themſelues doe
graunt and record Ieſus miracles, in
dyuers places of Treatiſes of theyr
Thalmud; yea, they make mention
of many wonderful thinges that Ie-
ſus did, which are not written by our
Euangelists. The ſame doth Maho-
met in his Alcoran, affirming Ie-
ſus the ſonne of Mary, to haue beene
a great Prophet, & to haue wrought
hys myracles, by the onely power &
Spyrite of God; and that himſelfe
was ſent to confirme Ieſus doctrine,
ſauing onely in the poynt of hys
God-head: wherein he ſayth, that
Ieſus went too-farre, & had a check
for the ſame at Gods hand when he
returned to heauen.

Thus much do theſe enemies con-
feſſe of Ieſus miracles. Which, as it is
much, comming from ſuch witneſ-
ſes: ſo if they would either deny or
diſſemble the ſame, they myght be
prooued againſt them by moſt eu-
ident reaſons: eſpecially in two
poynts, wherein there can be no pro-
bability

bility of any deniall.

The first is, the calling and retayning of hys Apostles, and other followers, (whereof Iosephus also in the place before alledged, maketh mention, as of a great miracle) who were of dyuers callings, states, conditions, trades, and occupations in the world. And yet al, vpon the suddaine, left both father, mother, wife, children, & other temporal respects, & followed him, who had nothing to giue or promise the in this world. A man, that neuer spake them faire, or vttered doctrine that was not repugnant to the sensuality of this life, as may appeare by theyr owne wrytinges and testimonies of hym. A man, that was accounted by the better sort, as then it might seeme: that is, by the Wise and learned of that Countrey, and especially dislyked by them that were in gouernment, as a dangerous and troublesome man to the state. One that had neyther freendes in the worlde to beare hym out, nor a house to put hys head in. And yet notwithstanding all thys, that worldly men and women, and some such also as were great sinners, & loose lyuers before, should

The calling of the Apostles.

Iosep. lib. 18, antiq. cap 4

A great miracle.

should leaue all their worldly hope, stay, and condition, to follow such a man, with so great inconueniences, losses, dangers, & disfaouours as they did; and should continue with him in all his afflictions, and be content to die & loose their lyues rather then forsake him, or abandon his seruice; thys (I say) is such a miracle, as neuer in the world fel out the like, & must needes be graunted by the enemye, to be supernaturall.

The miraculous facts of Iesus.

THE second poynt is, of externall things and facts done by Iesus, aboue all power of humane abilitie, in the sight and knowledge of all the Iewes, which facts were published by our Euangelists, and especially by S. Matthew, in the Hebrue tongue, while yet the persons were aliue vpon whō they were wrought, or infinite other that might be witnesses thereof. As for example, the raysing of Lazarus in Bethania, that was a Village but a myle or two distant from Ierusalem: at vwhose death and buriall, (beeing a Gentleman) many Scribes and Pharisies must

I.
Iohn, 11.

must needes be present, (according to the Iewish custome at that tyme, as is reported by Iosephus) and they saw him both deceased, interred, & the funerall feast obserued for hym, as also raised againe from death by Iesus, after four dayes of his buriall. With whom they did both eate and drink, and conuerse after his returne to lyfe, and euey day might behold him walking vp and downe openly in the streetes of Ierusalem. Thys storie (I say) how could it be feigned.

So in like manner, the rayfing of the Archisinagogues Daughter, whose name is affirmed to be Iairus, with dyuers other circumstances that doe make the thing most notorious. The rayfing of the widdowes sonne, before the gate of the Cittie Naim, in the presence of all the people that bare the sayde corpes, and stood about it. The healing of the Cripple in Ierusalem, that had lyen thirty and eyght yeeres lame, at the Pooles side or Bath called *Probatina*, which miracle was done also in the sight of infinite people. The casting out of a Legion of deuils, from a man that for many yeres together

*Ioseph. lib. 17.
antiq. ca. 11.*

2.
*Math, 9.
Marke, 5,*

3.
Luke, 7.

4.
Iohn, 5,

5.
*Math, 8.
Marke, 5,*

was

was known to lyue possessed in the Mountaines, which deuils by peculiar lycence, obtained of Iesus to enter into a heard of swyne, & so presently carried two thousand of them away into the sea, & drowned the. Whereupon the whole Country about of the people called *Gerasines*, beeing stricken with extreame feare vpon sight of the fact, besought Iesus most humbly to depart from their borders. The feeding & filling of fise thousand men, besides women and chyl dren, wyth fise Barley loues and two fishes only. The turning of water into wine, at a marriage at Cana, in the presence of all the Guestes. The healing of him by a word only, that had an incurable dropsie, and thys at the Table of a principall Pharisee, and in the sight of all that sate at dynner with hym.

Thys (I say) & diuers other such myracles, which were doone in the presence and sight of so infinite a number of people, and recorded by our Euangelists, at such times when many desired to discredite the same, and might haue done easily by many witnesses and authorities, if any one part thereof had beene subiect

6.

Math, 14.

7.

Luke, 9.

8.

Luke, 14.

The conclusion of
thys Consideration,

to calumination : cannot in reason
or probability be doubted of. And
therefore I must conclude, that seeing
these things are aboue al power
of humane nature, and coulde not
be done, but by the finger and ver-
tue of the liuing God himselfe, con-
sidering also that it is impossible,
that God should assist or gyue testi-
monie vnto any falsehoode, it must
needes ensue, that all was true and
sincere, which Iesus affirmed : and
consequently, seeing he affirmed
himselſe to be the sonne of God, and
the true and onely Messias, it must
needes folow by these miracles, that
he was so indeede ; which is the
ground of that speech of hys to the
faithlesse Pharisies, *If you will not*
beleue my words, beleue my deedes.
And thus much of Iesus lyfe, doc-
trine, conuersation, & miracles.

John, 10.

The fourth Consideration.

The passiõ
and resur-
rection.

Here remaineth now onely, the
fourth and last consideration of
thys Section, which is, the passion,
resurrection, and ascension of Iesus.
And about hys passion there is little
or no controuersie : for that all hys
enemies

*Iosep. lib. 18.
antig. cap. 4*

enemies doe agree and graunt, that he was betrayed by hys owne Disciple; apprehended, afflicted, and deliuered vp by the Iewes, and finallie put to death vppon a Crosse by the Gentiles. The testimony of Iosephus may serue for all herein, whose wordes are these; *That the principall Iewes of his Countrey, hauing accused and deliuered ouer Iesus to Pilate, (that was Gouvernour of Iurie for the Romaine Emperor) he adiudged him to the Crosse.* The same doe other Iewes and Gentiles record, and in thys they take great offence & scandale, that we should attribute diuinitie vnto a man that had suffered death vpon the Crosse.

But if we shew that this was the eternall preordination and appointment of GOD, for sauing of mankinde: and that the same was foretold both to Iew and Gentile from the beginning: and so vnderstoode also by the Iewish Doctors themselves of elder times: then euery reasonable man (I trow) will remaine satisfied, and preferre Gods diuine wisdom before mans follie.

Chri-

*Chriſtes aſcending to Ieruſalem to
receiue his paſſion.*

FIrſt then conſider, that when
Chriſt had ended his preaching,
and wrought ſo many miracles as
ſeemed ſufficient to hys eternal wiſ-
dome, and when the time was come
preordained for his paſſion, (wherof
he told publicly his Diſciples be-
fore,) hee went vp to Ieruſalem of
purpose to receiue hys death: and
made a ſolemne entry into that Cit-
tie vpon an Aſſe, which was pro-
phecied of him many yeeres before;
Reioyce daughter of Sion. Behold thy Math, 21.
Ivſt King and ſaviovr, Zach, 9,
ſhall come vnto thee vpon an Aſſe.

And after hys abode ſome dayes
in that place, hee was betrayed and
ſold by his owne Diſciple, as Dauid *Math, 10,*
before hande in many places had *and 16.*
fore-told ſhould come to paſſe. Then *Pſalm, 40:*
ſollowed his apprehenſion, & moſt *54, & 108.*
ſeruile abuſage by the Iewes, wherof
it was fore-propheciéd in his perſon
by Eſay; *I gaue my body to the that* Eſay, 50.
beate it, and my cheekes to them that
buffeted the ſame. I did not turne my
O ſelfe

selfe away from them that reproched me : nor yet from them that dyd spet in my face.

*The barbarus abusage of Iesus, fore-
tolde by prophesie.*

Psalm, 21,

AFTER thys barbarous intreatie by the Iewes, they deliuered hym ouer to Pilate a Gentile, & neuer ceased to sollicite and pursue theyr vnuenchable hatred against him, vntill they saw him on y^e Crosse, where also he was vsed in the highest degree of spightfull dealing. Whereof likewise the Prophet Dauid made mention long before, in the person of the Messias, when he sayd ; *They pearfed my hands and feete : they diuided among them my apparrell, and vpon my (vpper) garment they did cast lots.* And againe of another cruelty hee complaineth, saying ; *They gaue mee gaule to eate , and in my thirst they refreshed me with Vineger.*

Christes death plainly fore-tolde.

AND finally, that Christ should die for the sinnes of mankind,

a common principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the Sacrifice of Isaack : by the rayſing vp of the braſen Serpent, and by all other ſacrifices that were in the Law. Fore-tolde, not onely by the Scriptures before alledged, but alſo moſt plainly by Daniell, who was told by an Angell, that aſter a certaine tyme by him there appointed : *Vngetur Sanctus Sanctorum*, the Saint of Saints ſhal be annointed, *et occidetur Chriſtus*, and thys annointed Saint or Chriſt ſhal be put to death. Zacharie alſo about the ſame tyme, dooth not onely fore-tell his death, but alſo the kind thereof, and from what people he ſhould receiue the ſame : for thus hee ſaith in the perſon of Chriſt himſelfe. *The inhabitants of Ieruſalem at that day ſhal looke vpon me, whom they haue crucified.*

Gene, 21, 22
Numb, 21.

Dan. 9.

Zach, 12.

The wonderful predictions of Chriſtes paſſion, ſet down by Eſay.

B V T if yee will reade the whole ſtory of Chriſtes paſſion, ſette down at large ſixe hundred yeres before it fell out, I refer you to a narra-

Esay, 57,

Christes deformity vpon the Crosse.

Christ appointed to die for our sinnes.

tion of Esay, who to signifie the strangenesse of the case, beginneth with the Præface. *Who wil giue credite to that we shal report. &c.* And the a little after he goeth on in these words. *He shall mount vp as a twig frō a dry earth. He hath no forme or beautie vpon him. We beheld him, & there was no countenaunce in him, we saw him the most contemptible & despised man in the world. A man full of paines, and experienced in infirmitie. His countenaunce was obscure & dispicable, and we made no account of him. Truly he tooke vpon himselfe our griefes, and did beare our paines. We accounted him as a Leaper, and as a man stricken and punished by GOD. But he was wounded for our iniquities, and crushed in peeces for our wickednes. The discipline (or correction) of our peace lyeth vpon him: and by his woundes we are made whole. We haue all erred, and gone astray lyke sheep, euery man after his own waies, and God hath layd vpon him the iniquity of vs al. He was offered vp for vs because he wold so, he shal be led to his slaughter as a sheepe: & as a Lamb he shal be silent before his shearers.*

For the sinnes of my people haue stricken

ſtricken him ſaith God. He hath done no iniquitie, neyther was there deceit found in his mouth. Yet would the lord cruſh him in infirmitie.

But if he ſhall giue his lyfe for ſin : then ſhal he ſee a long ſeede (or generation) & the wil of the Lord ſhal be directed in his hand. And for ſo much, as his ſoule hath ſuſtained labour : it ſhall ſee and be filled. And this MY IUST SERVANT,* in his knowledge ſhall iuſtifie many, and beare theyr iniquities. And I will allot vnto him very many people, and hee ſhall deuide the ſpoiles of the ſtoute, for that he hath deliuered his ſoule vnto death and was accounted among the wicked, & prayed for his treſpaſſours.

The increaſe of Chriſtes kingdome after his reſurrection.

* That is in making himſelfe known, or reuealing the knowledge of himſelfe to the world.

The particulars of Chriſtes paſſion,
fore-told by S:bylla.

THus particularly (as we ſee) was the death & Paſſion of our Sauiour Chriſt, fore-told by the Prophets of Iſrael, to that Nation. Now heare ye the Prophecie of Sibylla, if ye pleaſe, wherein ſhe fore-ſhewed the ſame to the Gentiles; Theſe are her owne words, ſet downe by Lac-

Lactan, li. 4 tantius. He shall appeare miserable,
diuin. instir, ignominious and deformed, to the ende
ca. 16, et 18, he may giue hope vnto the miserable.
 Afterwarde hee shall come into the
 handes of most wicked and faithlesse
 men: they shal buffet him with their
 sacriligious fistes, and shall spet vpon
 him, with their vncleane mouthes. He
 shall yeelde his innocent backe to the
 whyp, and shal say nothing while hee
 receiueth the stripes, to the end he may
 speake to those that are dead. He shall
 beare a crowne of thornes, and they
 shal giue him Gaule to eate, & Vine-
 ger to drinke. And this shall be the
 hospitalitie he shall find among them.
 What thing can be more plainly de-
 scribed then thys?

The consent of Rabbines.

Thal. tract.
Sanh. ca. he-
lec. Misdr.
Ruth. Rab.
Iosep. in lib.
Soph Rab.
Jacob et R.
Hanina in
cap. belec.

NEyther doe the auncient Rab-
 bines and Teachers among the
 Jewes discent from this. For that in
 theyr Thalmud, that was gathered
 aboue one thousand and two hun-
 dred yeres agoe, the plaine senten-
 ces of diners are sette downe: that
 theyr Messias at hys comming shall
 be put to death. And as for Rabbi
 Jonathan, the Author of the Chal-
 dic

die Paraphraſe, who died a little before our Sauour Chriſt was borne, he applyeth the whole narration of the Prophet Eſay before recited, (as *Eſay, 53.* needes he muſt) to the murder of the Meſſias by the Iewes. Whereupon Rabbi Simeon, that lyued the next age after hym, wryteth theſe words folowing; *Woe be to the men of Iſraell, for that they ſhall ſley the Meſſias. God ſhal ſend his ſon in mans fleſh to waſh them, and they ſhal murder him.* *Rab. Simeon Ben. lehai. lib. de ſpe.*

Whereto agreeth Rabbi Hadaſan and others, and doe prooue further, out of the fore-alleged Prophecie of Daniell, Chapter 9, verſe 27. that after the Meſſias ſhall haue preached halfe ſeauen yeres, he ſhall be ſlaine. For that Daniel ſayth: *In halfe of ſeauen yeres, the Hoſte and Sacrifice ſhall ceaſe.* Vppon which wordes they comment thus: *Three yeres and a halfe ſhall the preſence of God in fleſh, cry and preach vpon the Mount Oliuet, and then ſhall hee be ſlaine.* Which words the Iewes ordinary * Commentarie vppon the Pſalmes, doe interprete to be meant of Chriſtes preaching three yeres & an halfe before his paſſion. Which *Rab. Had. in Dan. Dan. 9. * Miſdraſch Tehelm.*

disagreeth very little or nothing from the account of vs Christians, and of our Euangelists.

Of the miracles that fell out in Christs death and passion.

THUS see we by all that hetherto hath beene sayde, that the verie particulars of Christs whole death and passion, were fore-tolde most plainly both to Iew & Gentile, and acknowledged also by the auncient Doctours of the Iewish Nation, before the effectuation thereof came to passe. And Sibylla addeth further two particular miracles, that should fall out in the sayd Passion of the Messias, to wit; *That the Veile of the Jewes Temple should breake in two: and that at midday, there should be darknes for three houres ouer all the worlde.* Which thing to haue beene fulfilled at the death of Iesus, not onely S. Matthew doth assure vs in hys Gospell: but also Eusebius affirmeth that hee had read the same word for worde, recorded in dyuers Heathen Wryters. And amongst other, he citeth one Phlegon an exact Chronicler, that reporteth the same
in

*Last. lib. 4.
diuin. Inst.
capit. 19,*

Math, 27.

in the fourth yeere of the two hundred and two Olimpiad, which agreeth iust with the eyghtene yeere of Tyberius hys raigne, which was the yeere wherein our Sauior Christ suffered. And he goeth so nigh, as to name the very houres of the day, as our Euangelists doe. * Aesculus an old Astronomer, doth confirme the same, and prooueth moreouer, by the situation & constitution of the Sunne and Moone at that time, that no Eclipse could then be naturallie. Which thing in lyke manner, Dionysius Areopagita did obserue in the very day of Christes passion, beeing at that time but twenty & fiue yeres olde, and yet well studied in Astronomie, as himselfe testifieth. And finally, Lucianus a learned Priest of Antioche, was accustomed to prouoke the Gentiles to theyr owne Commentaries & stories, for recorde and testimonie of those things.

*Eusebius in Chron. An. Domi. 32, Phleg. Tral- lian. 11. 14. Chro. An. 4 Olim. 202. * See Orig, cont. Cels. li. 6. et Suid. in Verbo Iesus et Tert. in Apolg. Dion. Are. in Epist.*

Lucian pres. apud Euseb.

Of Iesus Resurrection.

T Here ensueth now, for ending & confirmation of all that hath beene sayd and prooued before, to adde a word or two of Iesus Resur-
O 5 rection.

rection. Which poynt, as of all other it is of most importaunce : so was it exactly fore-told both to Iew and Gentile, and promised by Christ himfelfe in all his speeches while he was vppon earth. And among the Jewes, it was assured by all the Prophecies before recited, which do promise so great aboundance of glorie, ioy, & triumph to Christes Church after his Passion. Which neuer possibly could be fulfilled, vnlesse hee had risen from death againe. And therefore the sayd Resurrection was prefigured in Ionas, together with the time of his abode in the Sepulcher. It was also expressly fore-shewed by Dauid, affirming ; *That God would not suffer his holy one to see corruption.* And after him againe, more plainly by the Prophet Ose ; *He shall quicken vs againe after two dayes, in the thyrday he shall rayse vs, & wee shall liue in his sight.* And to the Gentiles, Sibylla left written not far frō the same time : *He shall ende the necessity of death by three dayes sleepe : and then returning frō death to lyght againe, he shall be the first that shall shew the beginning of Resurrection to his chosen : for that by conquering death*

Ionas, 2,

Psalme, 16.

Osea, 6.

*Lactan. li. 4
inst. di. c. 19,*

death, he shall bring vs lyfe.

Thus much was promised by prophets before christes appearance.

And Iesus to comfort his disciples & followers, reiterated hys promise againe of himselfe in many speeches, albeit many times his meaning was not perceiued. Which promise of

Mat, 12, 16,

Marke, 8, 9.

Luke, 11, 18.

Iohn, 2,

returne from death, if it had beene made for some long time to come, (as Mahomet promised his Sarasins after eyght hundred yeeres to reuiseite them again,) albeit the performance were neuer meant: yet might the fallshood lurk in the length of tyme.

Maho. in

Alcor. Azor,

ar, 17.

But Iesus assuring all men that hee would rise again within three daies, it cannot be imagined, but that he sincerely purposed to fulfil hys promise, for that otherwise the fraude must haue beene discovered. Nowe then let vs consider what manner of performance Iesus made heereof.

The appearings which Iesus made after his Resurrection.

AND first the persons most interested in the matter, as they whose totall hope, stay, refuge, and felicitie depended heereof, I meane hys appalled

palled, dysmaied, and afflicted Disciples, do recount twelue sundry apparitions, which Iesus made vnto them in flesh, after his Resurrection.

1.
Math, 16,

The first was, to Mary Magdalen apart, when she with Solome and other women, went and remained with oyntments about the Sepulcher. The second was, to all the women together, as they returned home-wards, who also were permitted to embrace his feete. The thyrde

2.
Math, 28,

was to Simon Peter alone. The fourth, to the two Disciples in theyr iourney to Emaus. The fift was, to all the Apostles, and other Disciples together when the doores were shut.

3.
1, Corin. 15,

4.
Luke, 24,

5.
Iohn, 20,

6.
1, Cor, 15,
Iohn, 20,

The sixth, was to the same companie againe, after eight dayes when Thomas was with them, at what tyme also he did both eate & drinke, and suffered his body also to be handled among them. The seauenth was to

7.
Iohn, 21,

S. Peter and Saint Iohn, with syue other disciples, when they were a fishing, at what time also he vouchsafed to eate with them. The eyght

8.
Math, 28,

9.
1. Corin, 15,

was to eleuen Disciples at one time, vpon the Mount Thabor in Galiley. The ninth was, to more the 5. hundred bretheren at one time, as Saint

Paule

Paule teſtifieth. The tenth was to S. James, as the ſame Apoſtle recordeth. The eleuenth was to al his Apoſtles diſciples & friends together, vpon the Mount Oliuet by Ieruſalem, when in their preſence he aſcended vp to heauen. The twelfth and laſt, was after his aſcention, vnto S. Paule, as himſelfe beareth witneſſe.

10
Ibidem.

11
Acts, 1,

12
1. Cor. 15.

All theſe apparitions are recorded in Scripture, as made by Ieſus after hys Reſurrection, to ſuch as by hys eternall wiſedome, were preordained to be witneſſes of ſo glorious a ſpectacle. To whom (as S. Luke affirmeth,) *He ſhewed himſelfe aline by many arguments, for the ſpace of forty dayes together, and reaſoned with them of the kingdome of his Father.* And why any man ſhould miſtruſt the teſtimonie of thoſe men which ſaw him, conuerſed with him, eate with hym, dranke with him, touched him, and heard him ſpeake, & whoſe entire eſtate and welfare, depended wholly of the certainty heerof; I ſee no reaſon. For what comfort had it beene or conſolation to theſe men, to haue deuifed of themſelues theſe former apparitions?

Acts, 1,

What encouragement might they haue

Circūſtan-
ces that cō-
firme the
true reſur-
rection of
IEſVS.

haue taken, in thoſe doleful tymes of deſolation and affliction, to haue had among them the dead bodie of him, on whoſe onely lyfe, theyr vniuerſall hope and confidence depended? The Scribes and Pharifies, being aſtoniſhed with the ſuddaine newes of hys rying againe, confirmed vnto them by their own Souldiours that ſaw it, founde no other way to reſiſt the ſame thereof, but onely by ſaying, (as all their poſteritie doe vnto this day) that hys Diſciples came by night, and ſtole away his body while the ſouldiours were a ſleepe. But what likeli-hood or poſſibilitie can there be in thys? for firſt, it is euident to all the worlde, that his Apoſtles themſelues, (who were the heads of all the reſt) were ſo diſmaied, diſcomforted, and deieſted at that time, as they durſt not once goe out of the doore, for which cauſe onely thoſe ſeely women, who for theyr ſexe eſteemed themſelues more free from violence, preſumed alone to viſite the Sepulcher, which no one man durſt doe for feare of the Souldiours: vntill by thoſe women they were enformed, that the fore-ſayd band of Souldiours were
terrified

terrified & put to flight by Chriſtes
Reſurrección.

And then how was it likely, that Great im-
men ſo much amazed & overcome probabili-
with feare, ſhould adventure to ſteale ties.
away a dead body from a Guard of
Souldiours that kept it? or if they
hearts had ſerued them to adventure
ſo great a daunger: what hope or
probabilitie had there beene of ſuc-
ceſſe? eſpecially, conſidering the ſaid
body lay in a newe Sepulcher of
ſtone, ſhut vp, locked, and faſt ſea-
led by the Magiſtrate?

Howe was it poſſible (I ſay) that
hys Diſciples ſhould come thether?
breake vp the Monument? take out
his body? and carry the ſame away,
neuer after to be ſcene or founde,
without eſpial of ſome one amongſt
ſo many that attended there? Or if
thys were poſſible, (as in reaſon it is
not) yet what profite, what pleaſure,
what comfort coulde they receyue
heerby? We ſee that the Apoſtles &
Diſciples of his, who were ſo aban-
doned of life & hart in his paſſion:
after two dayes onely they were ſo
changed, as life and death can be
no more contrary.

For whereas before they kept
home

The great
change in
Ieſus Diſci-
ples by hys
reſurrection

The exami-
nation of
the matter
by Pilate.

home in all feare, and durſt appeare
no where, except among theyr own
priuate freendes : nowe they came
forth into the ſtreetes and common
places, and auouched with al alacri-
tie, and irreſiſtable conſtancie, euen
in the faces & hearing of their grea-
teſt enemies, that Ieſus was riſen frō
death to lyfe; that they had ſeene
him, and enioyed his preſence. And
that for teſtimonie and confirmati-
on heereof, they were moſt readie to
ſpend their liues. And could all thys
(trow you) proceed onely of a dead
body, which they had gotten by
ſtealth into theyr poſſeſſion? wold
not rather the preſence and ſight of
ſuch a body, ſo torne, mangled, and
deformed, as Ieſus body was, both
vpon the Croſſe and before: haue
rather dyſmayed them more, then
haue gyuen him any comfort? Yes
truely. And therefore Pilate the Go-
uernour, conſidering theſe circum-
ſtaunces, and that it was vnlikelie,
that eyther the body ſhould be ſtolne
away without priuity of the Souldi-
ours, or if it had been, that it ſhould
yeeld ſuch life, hart, conſolation, and
courage to the ſtealers: beganne to
giue care more diligently to y^e mat-
ter;

ter; and calling vnto him the Souldiers that kept y watch, vnderſtood by them the whole truth of the accident, to wit, that in their ſight & preſence, Ieſus was riſen out of hys Sepulcher to lyfe, and that at hys ryſing, there was ſo dreadful an earthquake, with trembling and opening of Sepulchers rounde about; ſuch ſkryches, cryes, and commotion of all Elements: as they durſt not abide longer, but ranne and tolde the Iewiſh Magiſtrates thereof, who being greatly diſcontented (as it ſeemed) with the aduertisement, gaue them money to ſay, that whyle they were ſleeping, the body was ſtolne away from them by hys Diſciples.

All thys wrote Pilate preſently to hys Lord Tyberius, who was then Pilats I et- Emperour of Rome. And he ſent ters to Ty- withall, the particuler examinations berius, and & confeſſions of diuers others, that his proce- had ſeene and ſpoken wyth ſuch as ding there- were ryſen from death at that tyme, vppon. and had appeared to many of their acquaintance in Ieruſalem, aſſuring them alſo of the Reſurrection of Ieſus. Which information, when Tyberius the Emperour had conſidered, he was greatly moued therewith, and propoſed

propoſed to the Senate, that Ieſus myght be admitted among the reſt of the Romaine Gods : offering hys owne conſent, with the priuiledge of hys ſupreame royall ſuffrage to that decree. But y^e Senate in no wiſe would agree thereunto. Whereupon, Tyberius beeing offended, gaue licence to all men to beleene in Ieſus that would : and forbid vpon paine of death, that any Officer or other, ſhould moleſt or trouble ſuch, as bare good affection, zeale, or reuerence to that name. Thus much teſtifieth Tertullian againſt the Gentiles, of hys owne knowledge, who lyuing in Rome a learned man, and pleader of cauſes, dyuers yeeres before he was a Chriſtian, (which was about one hundred and foure ſcore yeeres after our Sauour Chriſt hys aſcention,) had great ability by reaſon of the honour of his familie, learning, and place wherein hee lyued, to ſee and know the Records of the Romans. And the ſame doth affirme alſo Egipſippus, another ancient Wryter, of no leſſe authoritie then Tertullian, before whom he liued.

Neither onely diuers Gentiles had
thys

*Tertul. in
Apolog. pro
Chriſt.*

*Egeſip. lib. 1.
hiſt. Euseb.
lib. 4, cap.
21, Ruſſ. li.
1, cap. 22.*

thys opinion of Iesus Resurrection againe from death, but also sundry Iewes of great credite and wisdom, at that tyme were enforced to be- lieue it : notwithstanding it plea- sed not God to gyue them so much grace as to become Christians.

The opini- on of ſy wi- ſer ſort of Iewes, tou- ching Iesus reſurrection at that time.

Thys appeareth plainelie by the learned Iosephus, who wryting his ſtorie not aboue fortie yeeres after Chriſtes paſſion, tooke occaſion to ſpeake of Iesus and of his Diſciples. And after he had ſhewed howe hee was crucified by Pilate, at ſy inſtance of the Iewes, and that for all thys, his Diſciples ceaſed not to loue him ſtill : he adioyneth forth-with theſe words ; *Idcirco illis tertio die Vita re-*

Iosep. lib. 14, antiq. ca. 4,

ſumpta, denuo apparuit. That is, for thys loue of hys Diſciples, he appea- red vnto them againe the third day, whē he had reſumed life vnto him.

Which expreſſe, plaine, & reſolute words, we may in reaſon take, not as the confeſſion onely of Iosephus, but as the common iudgement, o- pinion and ſentence, of all the dyſ- creete and ſober men of that tyme, layde downe and recorded by thys Hiſtoriographer. In whoſe dayes there were yet many Christians a- liue,

liue, that had seene & spoken with Iesus after his Resurrection; & infinite Iewes, that had heard the same protested by theyr Fathers, brethren, kins-folkes and freendes, who had beene themselves eye witnesses thereof.

Of Iesus ascension.

AND thus hauing declared and proued the Resurrection of our Sauour Iesus, both how it was shewed, as also fulfilled: there remaineth nothing more of necessitie to be sayd in thys Section. For that whosoever seeth & acknowledgeth, that Iesus beeing dead, could rayse himselfe againe to lyfe, wil easily beleeue also, that he was able likewise to ascend vp to heauen. Whereof notwithstanding, S. Luke alledgeth one hundred and twenty witnesses at the least, in whose presence he ascended from the top of the Mount Oliuet, after forty dayes space, which hee had spent with them from the tyme of hys resurrection.

Hee alledgeth also the appearing of two Angels among al the people for

Acts, 1,

for testimonie thereof. He nameth Likeli-
the day and place, when, and where hoods of
it happened. He recounteth the very truth.
words that Iesus spake at his ascen-
on.

Hetelleth the manner howe hee
ascended, and how a Clowde came
downe, and receiued hym into it
out of theyr sight. He declareth what
the multitude dyd, whether they
went, and in what place they remain-
ed after theyr departure thence.

And finally, he setteth downe so
many particulars, as it had been the
easiest matter in the world, for hys
enemies to haue refuted his narrati-
on, if all had not beene true. Ney-
ther was there anie to receiue more
damage by the falsehoode thereof,
then himselfe, and those of his pro-
fession, if the matter had beene
feigned.

Wherefore to conclude at length The con-
thys treatise of the byrth, lyfe, doc- clusion of
trine, actions, death, resurrection, this seconde
and ascension of Iesus: seeing no Section.
thing hath happened in the same,
which was not fore-tolde by y^e Pro-
phets of G O D: nor any thing fore-
shewed by the same Prophets con-
cerning the Messias, which was not
fulfil-

fulfilled moſt exactly, within the compaſſe and courſe of Ieſus abode vpon earth: we may moſt certainly aſſure our ſelues, that as GOD can neyther fore-tell an vntruth, nor yeeld testimony to the ſame, ſo can it not be, but that theſe things which wee haue ſhewed to haue beene ſo manifeſtly fore-propheci- ed, and ſo euidently accompliſhed, muſt needes aſſure vs, y Ieſus was the true Meſſias. Which thing ſhal yet more particularly appeare, by that which enſued by his power and vertue, after his aſcention: which ſhall bee the argument of the next Section which followeth.

How Ieſus proued his Deitie, after his departure to heauen.

S E C T. 3.

The contents of thys
thyrd Section.

AS by the deedes and actions of I E S V S while he was vpon the earth, compared with the predictions of Gods Prophets from tyme to time: he hath beene declared in the former Sections to be the true Meſſias and Sauour of the world; ſo in thys that now we take in hand, ſhal the

the same be shewed by such thinges as insued after hys ascention and departure from thys world. Wherein his power & Deitie appeared more manifestly, (if it may be so spoken,) then in other hys workes which he wrought in his life. In which kinde, albeit I might treat of many & almost infinite branches, yet for order and breuities sake, I meane onely to take in consideration these few that ensue. Wherein not onely the power of Iesus, but also his loue, his care and prouidence, & most perfect accomplishment of all hys promises, and finally, the iustification of al his speeches, prophecies, and doctrines vpon earth haue declared.

And to reduce what is to be sayd heerein to some order and method, it is to be noted, y^e in the first place shal be considered the sustentation, protection, increase, and continuation of Christes lyttle Church and kingdome, that himselfe first planted and left vpon earth. The seconde consideration, shall be of hys Apostles and theyr actions. The thyrd of his Euangelists. The fourth of hys Witnesses and Martyrs throughout the world. The fift shal treat of the king-

The deuision of the particular considerations ensuing.

kingdome of infernall powers, beaten downe by hys vertue. The ſixt, of the puniſhment and iuſt reuenge that lighted vpon his enemies, who moſt impugned his diuine perſon in the world. The ſeauen and laſt, ſhall declare the fulfilling of al ſuch Prophecies and predictions, as proceeded frō his diuine mouth, while he was conuerſant vpon earth.

The firſt Conſideration.

Chriſtes
Church.

NOW then for the firſt, it is to be conſidered, that as I E S V S departure out of thys world from the Mount Oliuet, S. Luke reporteth, that all the multitude of his followers, which there had beheld hys aſcention into heauen, returned backe together into the City of Ieruſalē, and there remained in one houſe together, continuing in prayer and expectation what ſhould become of them, The whole City was bent againſt them: themſelues were pore and ſimple people: and dyuers of them women: Lands or reuenues they had none to maintaine them: nor freendes in Court to gyue them conntenannce againſt theyr enemies.

mies. The name of Ieſus was moſt odious : and whoſocuer did fauour him, was counted an enemy to the ſtate. There wanted not (perhaps) among them, who conſidering the great multitude, would imagine with themſelues what ſhould become of them : where they ſhould finde to maintaine & ſuſtaine them, what ſhould be the end of that feeble Congregation ? For abroad they durſt not goe, for feare of perſecution ; & continue long together they might not, for want of neceſſaries. Beſides that, euery houre they expected to be moleſted and drawne forth by Catch-poles and other Officers. And albeit in theſe diſtreſſes, the freſh memorie of Ieſus, and his ſweet promiſes made vnto them at his departure : as alſo the delectable preſence of his bleſſed Mother, and her often exhortations and encouragements vnto them, dyd comfort them generally as may be ſuppoſed : yet, to hym that by humane reaſon ſhould ponder and weigh theyr preſent ſtate & condition, it could not chuſe but ſeeme hard, and no waies durable.

But beholde vpon the ſuddaine,
P when

The ſtate of
chriſtes firſt
Church,

The coming of the holy Ghost, and what comfort he brought with him.

Acts, 2.

when they had continued nowe ten dayes together, and might by al probability find themselves in very high degree of temporall distresses, Iesus performed hys promise of sending them a *Comforter*, which was the holy Ghost. By whose comming, besides the internall ioy and incredible alacritie & exultation of minde, they receiued also fortitude and audacity, to goe forth into the worlde. They receiued the gyft of tongues, enabling them to concourse & deale with all sorts of people. They receiued wisdome and learning, with most wonderfull illumination in highest misterie, wherby to preach, to teach, & conuince their aduersaries. They receiued the gyft of Prophecie to fore-tell things to come, together with the power of working signes and myracles, whereby the whole world remained astonied.

And for a taste or earnest pennie of that which should ensue, concerning the infinite increase of that little Congregation: they sawe three thousand of theyr aduersaries conuerted to them in one day, by a Sermon of S. Peter.

Which increase went on so fast

for the time that ensued : that within forty yeeres after , the Gentiles themselves confessed, that the branches of thys Congregation , were spreadde ouer all the world, and began to put in feare the very Romane Emperors themselves. Whereof not long after, a man that was as learned as euer was any, conuerted from Paganisme to Christianitie, beareth record in his defence to an Emperour and his Officers, who according to the nature of persecutors, accounted Christians for Traytors & enemies to his state and dignity. Which vulgar obiection, this fore-sayde learned man refuteth in these words.

If we were enemies to your estate, you myght well seeke newe Citties and Countries whereof to beare government ; for that you shold haue in your Empire more enemies then Cittizens. We haue filled you Citties, your Townes, your Prouinces, your Ilands, your Castles, your Fortresses, your Tents, your Campes, your Courts, your Palaces, your Senats, and your Market places. Onely we haue left your Idolatrous Temples vnto your selues : all other places are full of Christians. If we were

“ enemies, what daungerous warres
 “ might we make againſt you, (albeit
 “ our number were farre leſſe,) who
 “ eſteeme ſo little of our liues, as to of-
 “ fer our ſelues daily to be ſlaine at
 “ your hands? Thys then is your ſa-
 “ fetic in very deed, not your perfec-
 “ ting of vs, but that we are honeſt,
 “ patient, and obedient; and that it is
 “ more lawfull in Chriſtian Religion,
 “ to be killed, then to kill.

The won-
 derful quick
 increaſe of
 Chriſtes
 Church.

*In Prefa.
 Apolog.*

By which words of Tertullian, in
 this firſt beginning and infancie (as
 it were) of Chriſtian Religion, (for
 he liued in y^e ſecond age after Chriſt)
 we ſee how this little flock & king-
 dom of I E S V S was increaſed, not
 withſtanding all the reſiſtance and
 violence of the worlde againſt it.
 Which appeareth by the ſame Ter-
 tullian, to haue beene ſuch: & was
 euen at that tyme when hee wrote
 thoſe words (the fourth perſecution
 being then in moſt furie,) as all the
 malefactours of the worlde together
 had not ſo much rigour ſhewed
 againſt them: as had the moſt inno-
 cent Chriſtian that liued, for confeſ-
 ſing onely that name and Religion.
 This then declared moſt apparen-
 ly, that it could not proceede but

ſom

ſome diuine power and ſupernatural aſſiſtaunce, that in ſo ſhorte a ſpace, amidſt the contradiction and oppoſitions of ſo many aduerſaries, among the whyppes, ſwordes, and tortures, of ſo great, potent, and violent perſecutions, this poore, ſimple, and feeble Congregation ſhoulde pearſe through, and augment it ſelfe ſo ſtrongly. Eſpecially if we conſider the outward meanes of this increaſe, wherein there was nothing to allure or content mans nature: nothing gorgious, nothing delectable, nothing to pleaſe or entertaine ſenſualitie.

The increaſe of Chriſtians againſt nature.

We reade of an Emperour, that taking in hand to cōquer the world, made thys Proclamation for winning men vnto hys partie. Who ſoeuer wil come and be my ſeruaunt: if he be a foote-man, I will make hym a horſe-man; if he be a horſe-man, I will make hym ride wyth Coches; if he be a Farmour, I will make him a Gentleman, if he poſſeſſe a cottage, I wil giue him a Village; if he haue a Village, I will gyue him a Citty; if he be a Lord of a Citty, I will make him Prince of a Region or Countrey. And as for gold, I wil poure it forth vnto them.

Plut. in A- poth. Priſc. regum.

The Proclamation of Cyrus, Monarch of Media.

“ by heapes and weight, and not by
 “ number.

Ieſus Pro-
 clamations.

Math, 3,

Iohn. 16,

Math, 10.

Luke, 9.

Luke, 14,

Math, 5,

Thys was the Proclamation and
 Ediſt of Cyrus to hys followers, ve-
 ry glorious (as we ſee) in pompe of
 words and oſtentation of ſtyle. Let
 vs now compare the Proclamation
 of Ieſus, whoſe enterance and Præ-
 face was : *Panitentia agite*, Repent
 yee. And then it followeth : *In hoc*
mundo preſſuram habebitis : in thys
 world you ſhall receyue affliction.
 And then after againe ; *They ſhall*
whyp and murder you. And yet fur-
 ther : *You ſhal be hatefull in the ſight*
of all men for my ſake. Then is there
 adioyned, *He that loveth his life, ſhall*
loſe his ſoule. After that enſueth, *Hee*
that will follow mee, muſt beare his
Croſſe. And finally, the concluſion
 is ; *He that commeth to me and doth*
not hate his Father, his Mother, his
wife, his chyl dren, his bretheren, his
ſiſters and his owne lyfe for my ſake,
he is not worthy to be my ſervant.

Thys was the entertainment pro-
 poſed by Ieſus, to ſuch as wold come
 & ſerve vnder hys Banner ; with ex-
 preſſe proſteſtation, ȳ hymſelfe was
 ſent into the worlde, not to bring
 peace, reſt, & eaſe to fleſh & blood,
 but

but rather to be the cause of sword, fire, trybulation, combate, and enmitie. And yet with these colde offers, presented to the world by pore, abiect, and most contemptible Officers; and by this doctrine, so crosse and opposite to mans nature, inclination, and sensual appetite, he gayned more harts vnto him, within the space of forty yeeres, as hath beene sayde, then euer did Monarch in the world possesse louing Subiects, by what-soeuer temporall allurements they dyd or might propose. Which argueth most euidently, the omnipotent puissaunce of hym, that contrary to mans reason, could bring to passe so miraculous a conquest.

The second Consideration.

Here followeth in order, the consideration of Christes Apostles: which in some respect, may be sayde more strange & wonderful then the former, in that they beeing both rude, simple, and vnlearned men, (and for the most part of the baser sort,) should be chosen & assigned to so great a worke, as was the conuersion of all Countries & Nations,

Of Christes
Apostles.

and to ſtande in combate with the power, learning and wiſedome of all the world. Neither only had they to contend and fight againſt their enemies, but alſo to direct, gouerne, and menage all thoſe, who ſhoulde be adioyned to their Maſters kingdom. To which charge they ſeemed ſo vntoward and inſufficient, in all that tyme wherein they lyued with him heere vppon earth : as by their queſtions and demaunds made vnto him a little before his paſſion, they might appeare to haue learned very little, in three whole yeeres conuerſation & inſtruction : and in verie deepe, to be incapable of ſo high myſteries and functions.

Yet notwithstanding, theſe men, who of themſelues were weake and impotent, after ſtrength and confirmation receiued by y^e deſcending of Gods holy Spirit into them, became ſo perfect, able, and moſt excellent men, as they brought the whole world in admiration of them. Not onely by the moſt exquisite perfection of their doctrine, (wherein on a ſuddaine, without ſtudy, they excelled, and conuincd the greateſt Philoſophers then lyuing,) but alſo, and that

that especially, by the rare & stupendious myracles which they wrought in the sight of al men. The contemplacion whereof, as S. Luke reporteth, droue the beholders, not onelie into great meruaile, but also into feare and exceeding terrour. *Acts. 2,*

And for example, he recounteth the restoring of a lame man at y^e Temple gate of Ierusalem, which had been a Cripple for the space of forty yeeres and more, and thys myracle was doone and testified in the presence and knowledge of all the Citie. He recordeth also the dreadfull death of Annanias and Saphira, by the onely speech and voyce of S. Peter: as in lyke manner, the healing of infinite sicke people, by the presence and shadowe of the same Apostle. He reporteth also the most wonderful deliuerance of the sayd Saint Peter, out of the hands & prison of Herod by the Angel of God. The varietie of languages, which all the Apostles spake. The visible descending of the holy Ghost vppon al such, on whom the sayde Apostles dyd but lay their hands. The miraculous conuersion of S. Paule, by Christes appearing vnto him in the

The Apostles miracles.

Acts. 3,

Acts. 5,

1. Cor. 15,

2. Cor. 12,

Acts. 9, 22,

and 26,

way, when he went to perſecute. Of which myracle, S. Paul himſelf proteſteth in euery place afterward, and once eſpecially, in an open audience and iudgement, before K. Agrippa, and Feſtus Gouvernour of Iurie.

The mira-
cles repor-
ted of the
Apoſtles,
could not
be fayned.

Theſe miracles & many moe are recorded by S. Luke, whereof ſome part were ſeene by hymſelfe, and the reſt moſt euident to all the worlde, as doone in publique before infinite witneſſes. Neyther is it poſſible they could be fayned, for that (as in the like I haue before noted) it had been moſt eaſie to haue refelled them, & thereby to haue diſcredited y whole proceedings of Chriſtian Religion in theyr firſt beginnings. As for example; if the miracle of Saint Peter, beeing deliuered forth of the hands & pryſon of Herod Agrippa, had any way beene to be touched with falſhood, howe many would there haue beene of Herodes Officers, Courtiers, ſeruants & friends, that for defence of their Princes honour, (ſo deeply tainted by this narration of Saint Luke, publiſhed not long after the thing was done) how many (I ſay) would haue offered themſelues to refute and diſgrace the
writer

writer heercof, hauing fo pregnant
meanes by publique recorde to doe
the same; So again, wheras the same
S. Luke reporteth of his own know-
ledge, that in a Citty of Macedonie,
named Philippi, Saint Paule and Si-
las after many myracles doone, were *Act, 16.*
whynned and put in pryson, with a
dilligent garde in the lowest prison
of all: theyr feete locked fast in the
stockes of Tymber, & that at myd-
nyght, when Paule and Silas began
to pray, the whole pryson was sha-
ken, and all the doores throwne o-
pen, as also the gyues, not onely of
those two, but of all the other pry-
soners vpon a suddain burst in sun-
der: and that thereupon, not onely
the Iaylor cast hymselfe at the feete
of S. Paule, but the Magistrates al-
so, (who the day before had caused
them to be whipt,) came and asked
them pardon, and humbly intreated
them to depart out of theyr Cittie.
This story (I say) if it had been false,
there needed no more for confutati-
on therof, but onely to haue exami-
ned y whole citty of Philippi, which
could haue testified the contrary.

And yet among so many aduer-
saries, and eager impugnors of Chri-
stian

None euer
durſt im-
pugne the
miracles of
the Apo-
ſtles, but by
calumnia-
tion.

ſtian Religion, as Gods enemy ſlyr-
red vp in the Primatiue Church, of
all ſorts and ſects of people : no one
euer appeared, that durſt attempt to
take in hande, the particuler impro-
uing of theſe or ſy like miracles, but
rather confeſſing the facts, ſought
alwaies to diſcredite them by other
ſiniſter calumniationſ : namely and
commonly, that they were wrought
by the deceits and ſleightes of Arte-
Magick.

Math, 12.

*Apud Cyril.
lib, 1, cont.
Iulian.*

*Augu, lib, de
Vera Relig.*

Thus ſayde the Iewes of the
myracles of Ieſus, and ſo ſaid Iulian
the Apoſtata, of the wonderfull
ſtrange things doone by Saint Peter
and S. Paule; affirming the to haue
beene the moſt expert in Magicke, of
any that euer liued : and that Chriſt
wrote a ſpeciall booke of that pro-
feſſion, and dedicated the ſame to
Peter and Paule : whereas notwith-
ſtanding it is moſt euident, that
Paule was a perſecutor diuers yeeres
after Chriſtes departure.

*Euseb. lib.
cont. Hiero.*

One Hierocles alſo wrote a booke,
wherein he ſayned Appolonius Ty-
anaxus to haue done the lyke myra-
cles by Magicke, which Chriſt & hys
Apoſtles did by diuine power. And
finally, it is a generall opinion, that
both

both Nero and Iulian, gaue themſelues ſo extreameſly to the ſtudie of that vaine Science, as no men euer did the lyke, vpon emulation onlie of the miracles doone in Rome by Peter and Paule when Nero lyued, and by other Saints and Diſciples in the tyme of Iulian.

But what was the ende? Plinie that was a Pagan, wryteth thus of Nero; that as no man euer laboured more then he in that Science, ſo no man euer left a more certaine teſtimonie of the meruailous exceeding vanitie thereof. The like in effect wryteth Zoſimus of Iulian, albeit himſelfe a malicious Heathen. And if it were not written, yet theyr ſeuerall extraordinarie calamities, & moſt miſerable deathes, which by al their Magick they could not foreſee, dooth ſufficiently teſtifie y ſame vnto vs; eſpecially the laſt wordes of Iulian, *Viciſti Galilee, Viciſti*. Thou haſt wonne (ô Galilæan) thou haſt gotten the victory. Acknowledging thereby, as wel the truth of Chriſtes myracles and of hys followers, as alſo the vanitie, folly, and madnes of his owne endeouours.

*Plin. lib. 30.
Nat. Hiſt.
cap. 1.*

*Zoſimus in
Viſa Iulian,*

*Niceph. lib.
10. c. 35. hiſt.*

Thus then went forward Chriſtes

The suc-
cesse of the
Apostles.

Marke, 16,

Acts, 14,

The assu-
rance of the
Apostles.

1. Iohn, 1,

* S. Paule.

stes Apostles, and preached him eu-
erie where throughout the worlde;
Domino cooperante & sermonem cō-
firmante, sequentibus signis : that is,
(as S. Marke affirmeth) the Lorde
Iesus working with them, and con-
firming their preaching by signes &
myracles. In respect of which be-
nigne assistance of Iesus in theyr ac-
tions, S. Luke sayth further : *They*
dealt most confidently in the Lorde :
his worde of grace giuing testimonie
vnto their doings, and shewing forth
signes & most prodigious wonders by
theyr hands. No persecution, no ter-
rour, no threatens of enemies, no dyf-
ficultie, or danger that might occur,
could stay them frō their course of
setting forth Christes name & glo-
rie. And they were so assured of the
truth, by the inwarde illuminations
which they had, and by this certaine
testimony of Gods fauour and assi-
stance in dooing myracles : as one
of them wryteth thus ; *That which*
we haue hearde, which we haue seene
with our eyes, which we haue behelde,
which our hands haue handled of the
word of lyfe : that we doe testifie and
announce vnto you. And another
who had * been a grieuous persecu-
tor,

tor, and was conuerted without any conference with any Christian in the world; sayd, of Iesus that was deade *Rom, 8,* and risen again, that neither tribulation, nor distresse, nor famine, nor beggery, nor danger, nor persecution, nor dint of sword, could daunt hym from the seruice of such a Maister. And in another place he sayth, that he esteemed al things of this world, wherein a man might glory, to be as very dounge and detriments, in respect of the eminent knowledge, *Phil. 3.* (that is hys word) of hys Lord Iesus Christ. In which very name he tooke so exceeding great delight: as in a fewe Epistles which he left written, he is obserued to haue vsed this sentence, *Dominus noster Iesus Christus,* aboue two hundred times.

Neyther indured thys in these Apostles for a time onely, but al theyr ending of lyues, which as they spent the same the Apostles with alacritie in the seruice of Iesus, so in the end they gaue vp the same most cheerefully, to what-so-euer death presented it selfe, for confirmation and sealing of theyr former doctrine; neuer so full of confidence, courage, and consolation, as at that houre, nor neuer so boldly denouncing

2, Tim, 4,

1, Thes, 2,

cing their Maiſter, or talking ſo ioyfully of rewards, Crownes and kingdoms, as at the very laſt inſtant and vp-ſhot of their worldly combat.

This then declareth moſt manifeſtly, that the actions of theſe men, proceeded not of humane ſpirit, nor could be performed by the power of man, but by the diuine force and ſupernatural aſſiſtance of their Lord and God, whom they confeſſed,

The third Conſideration.

Of the Euangelists.

AND thus much in breuitie of Chriſtes Apoſtles. There enſue next bys Euangelistes: that is, ſuch men as haue left vnto vs written, his byrth, life, doctrine, & death. Wherein it is to be noted, that Ieſus being God, tooke a different way from the cuſtome of man, in deliuering vnto vs his Lawes and precepts. For that men, who haue beene Law-makers vnto the worlde, knewe no ſurer way of publiſhing their Lawe, and procuring authority to the ſame, the to write the with their own handes, and in their life tyme to eſtabliſhe their promulgation. So Lycurgus, Solon, and others among the Græcians

cians, Numa to the Romaines, Mahomet to the Saracines : and dyuers other in lyke manner. But Iesus to shew hys diuine power in directing the penne and style of his Euangelists, wold not leaue any thing written by himselfe, but passed frō thys world in simplicity and silence, with out any further shew or ostentation of hys owne doings : meaning notwithstanding by his eternal wisdome, that the prophecy of Ezechiel shold be fulfilled, which fore-signified the beeing of his foure irrefragable witnesses, which day & night without rest, should preach, extoll, and magnifie theyr Lord and Maister to the worlds end.

Iesus left nothing written by himselfe.

Ezech, i,

Foure then were fore-prophecied, and foure as we see by Gods providence, were provided to fulfill the same prophēcie. The first & last are two Apostles, that wrote as they had seene. The two middle are two disciples, who registred thinges as they had vnderstood by conference wyth the Apostles. The first Gospell was written by an Apostle, to giue lyght & open the way to al the rest. And the last in lyke manner was written by an Apostle, to giue authority and con-

The different qualities and circumstances of the foure Euangelists.

confirmation to all the former. The first was written in the Hebrew or Jewish tongue, for that Iesus actions were doone in that countrey, to the end that thereby, eyther the whole Nation might believe them, or the obstinate impugne them. The other three were wrytten in the publique tongues of all other Nations, that is in the Greeke & Romaine languages, if it be true (* which dyuers holde) that S. Markes Gospell was first wrytten in Latine.

* See Ar-
macan. lib. 9
de quest.

Circumsta-
nces of truth
in our E-
uangelists.

They wrote their stories in diuers countries, each one remaining farre distant from another, and yet agreed they all (as we see) most exactly, in the very same narration. They wrote in dyuers tymes, the one after the other, and yet the latter dyd neyther correct nor reprehende any thing in the former. They published theyr stories, when infinite were aliue that knewe the factes, and many more that desired to impugne them. They sette down in most of their particular narrations, the tyme, the day, the houre, the place, the Village, the house, the persons, the men, the women, and other the lyke. Which circumstances, the more they are in number,

number, the more easie to be refuted if they were not true. Neyther dyd they in Iurie, write of things doone in India, but in the same countrey it selfe, in Townes and Citties that were publicquely knowne, in Bethania and Bethsaida, Villages hard by Ierusalem: in the Suburbes & hyls about the cittie, in such a streete, at such a Gate, in such a porche of the Temple, at such a fish-poole, which al people in Ierusalem did euery day behold.

They published theyr writing in theyr owne lyfe tyme, and preached in word, so much as in writing they had recorded. They permitted the same to the iudgement and examination of all Christes church, especially of the Apostles, who were able to discerne euery least thing therein contained. So S. Marke set foorth his Gospell, by the instruction and approbation of S. Peter, as also dyd S. Luke by the authority of S. Paul. They altered not theyr writings afterward, as other authors are wont in theyr latter editions, nor euer corrected they one iote of that which they had first sette downe. And that which neuer happened in any other

The publishing of our Gospels.

Hier. in catalog scrip. Eccles.

wry-

wrytings in the world beſides, nor euer Prince or Monarch was able to bring to paſſe, for credite of hys Edicts or ſanctions: they gaue theyr lyues for defence and iuſtifying of that which they had written.

The maner
of ſtyle in
our Euan-
gelists.

Math, 21,

Marke, 2.

Iohn, 7.

Luke, 19.

Marke, 15.

Iohn, 10, 11,

and 20,

Theyr manner of wryting, is ſincere and ſimple, without all Arte, amplification, or rethoricall exhortation. They flatter none, no not Ieſus himſelfe, whō they moſt adore, nor in confeſſing hym to be theyr God and Creator, doe they conceale his infirmities of fleſh, in that he was man: as hys hunger and thyrſt: his beeing weary: howe he wept: hys paſſions of feare, and the lyke. So lykewiſe in the Apoſtles that were the Gouvernours, Superiours, and heads of the reſt: do theſe Euangelists dyſſemble, hyde, or paſſe ouer no ſuch things as were defects, and might ſeeme to worldly eyes to turn to theyr dyſcredits. As for example, how Chriſt rebuked them for theyr dulnes in vnderſtanding: howe after long inſtruction, they propoſed notwithstanding, very rude and impertinent queſtions vnto hym; how Thomas would not belecue the attestation of hys fellowes: howe S.

Iohn

Iohn and S. Iames, the sons of Zebedee, ambitiously solicited to haue the preheminance of sitting neereſt to Chriſt in hys glory: which latter claue, beeing ſette downe cleerelic by S. Marke, whyle yet S. Iohn the Apoſtle was lyuing, the ſame was neuer denyed, nor taken ill by the ſayd Apoſtle, neyther was S. Marks Goſpel any thing the leſſe approued by hym, albeit he lyued longeſt, and wrote laſt of al the reſt.

Marke, 10.

Nay, which is more, and greatly (no doubt) to be obſerued; theſe Euangelists were ſo ſincere and religious in theyr narrations, as they noted eſpecially the imperfections of themſelues, & of ſuch other as they principally reſpected. So S. Mathew nameth hymſelfe *Mathew the Publican*. And ſo S. Marke, beeing Peters Diſciple, recordeth particulerlic how S. Peter thryſe denyed his Lord and Maſter. S. Luke that was Scholler and dependent of S. Paule, maketh mention alone of the differences between Paule & Barnabas, and in the ſtory of S. Stephens death, after al hys narration ended, he addeth a claue that in humane iudgement might haue beene left out, to wit,

A ſpeciall
poynt to be
obſerued in
our Euan-
gelists.

Math, 10.

Marke, 14.

Acts, 15.

Saulus

Prooſes of Chriſtianitie.

Saulus erat cōſentiens neci eius, Saule was conſenting & culpable of Stephens death. Whereby we may perceiue moſt perſpicuouſly, that as theſe men were plaine, ſincere, and ſimple, and farre from preſuming to deuſe any thing of themſelues, ſo were they religious, and had ſcruple to paſſe ouer, or leaue out any thing of the truth in fauor of themſelues, or of any other whatſoeuer.

Theſe mens wrytings then, were publiſhed & receiued for vndoubted truth, by all that lyued in the very ſame age, and were priue to the particulars therein contained. They were copyed abroad into infinite mens hands, and ſo conſerued wyth all care and reuerence, as holy & diuine Scripture. They were reade in churches throughout all countries and Nations: expounded preached and taught by all Paſtours, & commentaries made vpon them by holie Fathers from time to tyme. So that do doubt can be made, but that we haue the very ſame wrytings incorrupt as the Authors left them: for that it was impoſſible for any enemie to corrupt ſo many copies ouer the world, without diſcouery & reſiſtance.

No doubt but that we haue y true wrytings of our Euan-geliſts.

fiſtance. And the ſame very text, wordes, and ſentences, which from age to age the learned Fathers doe alledge out of theſe Scriptures, wee find them now, as they had them at that tyme. As for example, S. Iohn that liued longeſt of all the Apoſtles and Euangelists, had among other Schollers and Auditors, Papias, Ignatius, and Policarpus, all which agree of the foure Gospels and other writings left vnto vs in the new Teſtament, affirming S. Iohn to haue approued the ſame. Theſe mē were Maſters againe to Iuſtinus Martyr, Ireneus and other, whoſe wrytings remain vnto vs. And if they dyd not, yet theyr ſayinges and iudgements touching the Scriptures, are recorded vnto vs by Eusebius and other Fathers of the next age after, & ſo frō hand to hande vntill our dayes. So that of thys there can be no more doubt, then whether Rome, Conſtantinople, Ieruſalem, and other ſuch renōwned citties, knowne to all the world at this day, be the verie ſame whereof Authors haue treated ſo much in auncient tymes.

*Euseb. lib. 5.
hiſt. cap. 15.*

The

*The fourth Conſideration.**Of Martyrs.**Maca. lib. 1.
and 2.*

AND thus much of Chriſtes Euangelists, for whose more credite, and for confirmation of things by the recorded: his diuine prouidence preordained, that infinite witnessles (whom we call Martyrs) should offer vp their blood in the Primatiue Church and after. Whereas for no other doctrine, profession, or Religion in the world, the lyke was euer heard of; albeit among the Iewes in the tyme of the Machabees, and at some other times also, whē that Nation for theyr sinnes were afflicted by Heathen Princes, some few were tyrannized and iniuriously put to death; yet commonly, and for the most part, this was rather of barbarous cruelty in the Pagans for theyr resistance, then directly for hatred of Iewish Religion. And for the number there is no doubt, but that more Christians were put to death within two monethes for theyr beleefe thorow out the worlde, then were of Iewes for two thousand yeres before Chriſtes cōming: which is vndoubtedly a matter very wonderfull

derfull, considering that the Iewish Religion impugned no lesse the Pagan Idolatry, then doth the doctrine of the Christians. But this came to passe that Christes words might be fulfilled, who sayde; *I come not to bring peace, but the sworde.* And againe, *I send you forth as sheepe among wolues.* That is to say, to bee torne and harried, and your bloode to be deuoured.

In which extreame and most incredible sufferings of christiāns, three poynts are worthy of great consideration. The first, what infinite multitudes of al estates, conditions, sexe, qualities, and age, dyd suffer dailie, for testimony of thys truth. The second, what intollerable and vnaccustomed * torments, not hearde of in the world before, were deuised by Tyrants for afflicting thys kinde of people. The thyrd, what inuincible courage and vnspeakeable alacritie, the Christians shewed, in bearing out these afflictions, which the enemies themselves could not attribute, but to some diuine power & supernaturall assistance.

3. Poynts to be considered in our Martyrs.

* See the narration of Philas, Bishop in Africa, touching thys poynt, alledged by Euse. lib. 8, hist. c. 11, & 12.

And for thys latter poynt of comfort in their sufferings, I wil alledge

Q onely

he ſingularly thys Teſtimonie of Tertullian
 er alacritie againſt the Gentiles, who obieſted,
 of Chriſti- that wicked men ſuffered alſo as wel
 as in theyr as Chriſtians; whereto this learned
 ſufferings. Doctor made answer in theſe words.

“ Trueth it is, y many men are prone
 “ to ill, and doe ſuffer for the ſame :
 “ but yet dare they not defend their e-
Tertul. in uill to be good, as Chriſtians doe
Apol. cap. i. theyr cauſe. For that euery euil thing
 “ by nature, dooth bring with it ey-
 “ ther feare or ſhame : and therefore
 “ we ſee, that malefactors, albeit they
 “ loue euil, yet wold they not appeare
 “ ſo to the worlde, but deſire rather to
 “ lye in couert. They tremble when
 “ they are taken, and when they are
 “ accuſed, they denie all, & doe ſcarce
 “ often-times confeſſe theyr dooings
 “ vpon torments. And finally, when
 “ they are condemned, they lament
 “ more, and doe impute theyr harde
 “ fortune, to deſtiny, or to the Planets.
 “ But the Chriſtian, what dooth hee
 “ lyke to thys? is there any man aſha-
 “ med? or doth any man repent him
 “ whē he is taken, except it be for that
 “ he was not takē rather? if he be no-
 “ ted by the enemy for a Chriſtian, he
 “ glorieth in the ſame; if he be accu-
 “ ſed, hee defendeth not himſelfe; if
 he

he be asked the question, he confesseth it willingly; if hee be condemned, he yeeldeth thanks. What euill is there then in the Christian cause, which lacketh the natural sequell of euill? I meane feare, shame, tergiversation, repentance, sorrowe, and deploration? What euill (I say) can thys be deemed, whose guiltinesse is ioy? whose accusation is desire? whose punishment is happinesse?

Hetherto are the words of learned Tertullian, who was an eye witnesse of that he wrote, and had no small part in the cause of those that suffered, being himselve in y^e place and state, as daily he might expect to tast of the same affliction. To which combat, how ready he was, may appeare by diuers places of thys hys Apologie, wherein he vttereth (besides his zeale and seruour) a most confident securitie, and certaine assurance of Iesus assistance, by that which he had scene performed to infinite other, in their greatest distresses, from the same Lord before. So that nothing doth more ascertain vs of the diuine power and omnipotencie of I E S V S, then the fortitude inuisible, which aboue all humane rea-

Iesus assistance to his Martyrs.

ſon, force, and nature, hee imparted to hys Martyrs.

The fiſt Conſideration.

The ſub-
iection of
Spirits.

After which conſideration, there commeth to be weighed, the fiſt poynt before mentioned, which is, of the ſame power and omnipotencie of Ieſus, declared and exerciſed vppon the Spirits infernall. Which thing, partly may appeare by the Oracles alledged in the end of the former Section, (wherein thoſe ſpirits fore-tolde, that an Hebrew chylde ſhould be borne, to the viter ſubuerſion and ruine of theyr tyrannicall dominion,) & much more at large the ſame might be declared, by other answers & Oracles vttered after Chriſtes natiuity, & regiſtered in the Monuments euen of the Heathens themſelues. Wherof he that deſireth to ſee more ample mention (eſpecially out of Porphyrie who then was lyuing,) let hym reade Eusebius ſixt Booke, *De preparatione Euangelica*, where he ſhal finde ſtore, & namely, that Apollo many tymes exclaimed, *Hei mihi, congemiscite: Hei mihi: hei mihi: Oraculorum defecit*
me

me claritas. Woe vnto mee, lament
ye with me; woe vnto me, woe vnto
me, for that the honour of Oracles
hath now forſaken me. Which cō-
plaints & lamentations, are nothing
els but a plaine confeſſion that Ieſus
was he, of whom a Prophet ſayd di-
uers ages before : *Attenuabit omnes* Soph, 2,
Deos terra : he ſhall weare out and
bring to beggery, all the Gods or I-
dols of the earth. This confeſſed al-
ſo the wicked Spyrits themſelues,
whē at Chriſtes appearing in Iurie,
they came vnto hym dyuers tymes,
and beſought hym, not to afflict or
torment them, nor commaund thē,
preſently to return vnto hell, but ra-
ther to permit them ſome little time
of entertainement in the Sea, or
Mountaines, or among heardeſ of
Swyne, or the lyke. Which confeſ-
ſion they made in the ſight of all the
world, and declared the ſame after-
wards by theyr facts and deedes.

For preſently vpon Ieſus death, &
vpon the preaching of his name &
Goſpel throughout the worlde, the
Oracles which before were aboun-
dant in euery Prouince and Coun-
trei, were put to ſilence. Whereof I
might alledge the testimony of very

Of the my-
raculous
ceaſing of
Oracles at
Chriſtes ap-
pearing.

Iuuenall.

many Gentiles themſelues, as that of Iuuenall.

Ceſſant Oracula Delphis.

Saty. 6.

All Oracles at Delphos doe now ceaſe, &c.

That alſo of another Poet :

Lucan.

*Exceſſere omnes adytis,
arsque relictis
Dij, quibus imperium
hoc ſteterat, &c.*Strab lib.
Geograph.That is, the Gods by whom thys Empyre ſtood, are all departed from theyr Temples, & haue abandoned theyr Altars and place of habitation. Strabo hath alſo theſe expreſſe wordes. *The Oracle of Delphos at this day is to be ſeene in extreame beggery & mendicitie.*Plutar. de
defectu Ora-
culo.

And finally, Plutarch that lyued within one hundred yeeres after Chriſt, made a ſpeciall Booke to ſearch out the cauſes, why the Oracles of the Gods were ceaſed in hys tyme. And after much turning and winding many waies, reſolued vpon two principall points, or cauſes thereof. The firſt, for that in hys tyme, there was more ſtore of Wiſe-men then before, whoſe aunſwers might ſtand in ſteede of Oracles; and the other,

Two inſuf-
ficient cau-
ſes.

other, that peradventure the ſpyrites which were accuſtomed to yeeld Oracles, were by length of tyme growne olde and dead. Both which reaſons, in the verie common ſence of all men, muſt needes be falſe, and by Plutarch himſelfe, cannot ſtande with probability. For firſt, in hys Bookes which he wrote of the lyues of auncient famous men, he confeſſeth, that in ſuch kind of wiſedome as he moſt eſteemed, they had not their equals among their poſteritie. Secondly, in hys Treatiſe of Phyloſophy, he paſſeth it for a grounde, that ſpirits not depending of materiall bodies, cannot die, or wexe old, and therefore of neceſſitie he muſt conclude, that ſome other cauſe is to be yeelded of the ceaſſing of theſe Oracles, which cannot be but the preſence and commaundement of ſome higher power, according to the ſaying of S. Iohn, *To this ende appeared the ſonne of God, that hee might diſſolve (or ouerthrowe) the workes of the deuill.* 1. Iohn. 3.

Neyther dyd Ieſus thys alone in hys own perſon, but gaue alſo power and authority to his Diſciples & followers to doe the lyke, according

Math, 10.

to their commission in S. Mathewes Gospell : *Super omnia Demonia et spiritus immundos, &c.* You shall haue authoritie ouer al deuils & vn-cleane spyrits. Which commission, how they afterward put it in execution, the whole worlde yeeldeth sufficient testimonie. And for examples sake onely, I wil alledge in this place an offer or challenge, made for the tryall or prooffe thereof, by Tertulian to the Heathen Magistrates and persecutors of hys time, his wordes are these,

Tert. in Apol. ad gen.

Let there be brought heere in presence before your trybunall seates,
 “ som person, who is certainly known
 “ to be possessed with a wicked spirit,
 “ and let that spirit be commaunded
 “ by a Christian to speake, and he shall
 “ as truly confesse himselfe to be a deu-

A most confident offer, made by
 the same time let there be brought

Tertulian.

foorth one of these (your Priestes or
 “ Prophets) that will seeme to be pos-
 “ sessed with a diuine spirit, I mean of
 “ those that speake gasping, &c. (in
 “ whom you imagine your Gods to
 “ talke,) and except that spyrite also,
 “ (commaunded by vs) doe confesse
 him-

himselfe to be a deuill, (being afraid “
indeede to lye vnto a Christian) doe “
you shedde the bloode of the Chri- “
stians in that very place, &c. None “
will lye to theyr owne shame, but “
rather for honour or aduantage, yet “
those spyrits will not say to vs, that “
Christ was a Magitian, as you doe, “
nor that he was of the common cō- “
dition of men. They wil not say, he “
was stolne out of the Sepulcher, but “
they will confesse, that hee was the “
vertue, wisdom, & word of God; “
that he is in heauen; & that he shall “
come againe to be our Iudge, &c. “
Neither will these deuils in our pre- “
sence, deny theselues to be vncleane “
spyrits, and damned for theyr wic- “
kednes, & that they expect his most “
horrible iudgement, professing also, “
that they doe feare Christ in G O D, “
and God in C H R I S T, and that “
they are made subiect vnto hys Ser- “
uants. “

Hetherto are the words of Tertul-
lian, contayning (as I haue sayde) a
most confident challenge, and that
vpon the lyues & blood of al Chri-
stians, to make tryall of theyr power
in controlling those spirits, which the
Romaines & other Gentiles adored

as theyr Gods. Which offer, ſeeing it was made and exhibited to the perſecuters themſelues, then lyuing in Rome, wel may we be aſſured, that the enemy would neuer haue omitted ſo notorious an aduantage, if by former experience he had not beene perſwaded, that the ioyning heerein would haue turned and redounded to hys owne confuſion.

The wonderful authorite of christians ouer ſpyrites.

*Lact. li. 2. di
inſt. cap. 16,*

*Euse. li. 5, de
prap. Euan.*

And this puiſſant authority of Ieſus imparted to Chriſtians, extended it ſelfe ſo farre forth, that not onely their words and commandements, but euen their very preſence did ſhut the mouthes and driue into feare the miſerable Spyrites. So Laſtantiuſ ſheweth, that in hys dayes, among many other examples of thys thing, a ſeely Seruing-man that was a chriſtian, following hys Maiſter into a certaine Temple of Idols, the Gods cryed out, that nothing coulde be well done, as long as that Chriſtian was in preſence. The like recordeth Euſebiuſ of Diocleſian the Emperour, who going to Apollo for an Oracle, receiued aunſwer, *That the iuſt men were the cauſe that he could ſay nothing.* Which iuſt men, Apollos Prieſtes interpreted, to be meant ironi-

ironically of Christians : and there-
vppon Dyoclesian began hys most
fearce and cruell persecution in Eu-
sebius dayes. Sozomenus also wry-
teth, that Iulian an Apostata, ende-
uouring with many sacrifices & cō-
iurations, to draw an aunswer from
Apollo Daphnæus, in a famous
place called Daphne, in the suburbes
of Antioch : vnderstood at last by
the Oracle, that the bones of S. Ba-
bylas the Martyr, that lay neere to
the place, were the impediment why
that God coulde not speake. And
thereupon, Iulian caused the same
body presently to be remooued. And
finally, heereof it proceeded, that in
all sacrifices, coniurations, & other
mysteries of the Gentiles, there was
brought in that phrase recorded by
scoffing Lucian, *Exeat Christiani*, *Lucian in*
let Christians depart ; for that while *Alex.*
they were present, nothing could be
well accomplished.

To conclude, the Pagan Porphy-
rie, that of all other most earnestlie
endeuoured to impugne & disgrace
vs Christians, and to holde vp the
honour of hys enfeebled Idoles, yet
discourfing of the great plague that
raigned most furiously in the Cittie
of

*Porph. lib. 1.
cont. Christ.
apud Euseb.
li. 5. ca. 1. de
prep. Evan.*

A meruail-
lous confes-
sion of Por-
phyric.

of Messina, in Cicilie wher he dwelt,
yeeldeth this reason, why Aesculapi-
us the God of Phisicke (much ado-
red in y^e place) was not able to helpe
them. *It is no meruaille* (sayth he) *if*
this Citty so many yeeres bee vexed
with the plague, seeing that both Aef-
culapius and all other Gods be nowe
departed from it, by the comming of
Christians. For since that men haue
begun to worship this Iesus, wee could
neuer obtaine any profit by our Gods.

A prety sto-
rie of Plu-
tarch.

Plut. de de-
fectu. oracu.

Thus much confelled this Patrone
of Paganisme, concerning the maine
that hys Gods had receiued by Iesus
honour. Which albeit he spake with
a malicious minde, to bring Christi-
ans in hatred and persecution there-
by, yet is the confession notable, and
confirmeth that story which Plu-
tarch in his fore-named booke doth
report; that in the latter yeres of the
raigne of the Emperour Tyberius, a
strange voyce, and exceeding horri-
ble clamor, with hidious cryes, skry-
ches, and howlings, were hearde by
many in the Græcian sea, complain-
ing that the great G O D *Pan* was
nowe departed. And thys Plutarch
(that was a Gentile) affirmeth to
haue beene alledged and approued,
before

before the Emperour Tyberius, who meruailed greatly thereat, and could not by all his Diuines and Sooth-sayers, whom he called to that consultation, gather out any reasonable meaning of this wonderful accidēt. But we Christians, comparing the time wherein it happened, vnto the time of Iesus death and passion, and finding the same fully to agree, may more then probably perswade our selues, that by the death of theyr great God *Pan*, (which signifieth al) was imported y vtter ouerthrow of al wicked spirits & Idols vpon earth.

The sixt Consideration.

AND thus hath the Deitie of Iesus beene declared and approoued by hys omnipotent power, in subduing infernall enemies. Nowe resteth it for vs to make manifest the same, by hys lyke power and diuine iustice, shewed vpon diuers of his enemies heere on earth; whose greatest punishment, albeit for the most part, he referueth for y life to come, yet sometimes for manifestation of hys omnipotencie, (as especially it was behoueful in those first daies of
hys

The punish-
ment of e-
nemies.

Herod Aſ-
colonita.

Joſep. lib. 17.
antiq. ca. 10.
et lib. 1. de
bell. Iudai.
cap. 21,

hys appearaunce in the worlde) hee chaſteneth them alſo, euen heere on earth in the eye and ſight of al men. So wee reade of the moſt infamous and myſerable death of Herode the firſt, furnamed Aſcolonita, who after hys perſecution of Chriſt in hys infancie, & the ſlaughter of the infants in Bethleem for hys ſake : was wearied out by a lothſome lyfe, in feare and horreur of hys owne wife and children : whom after he had moſt cruelly murthered, was enforced alſo by deſperation, through hys vnſpeakeable griefes, vexations, and torments, to offer his owne hande to hys owne deſtruction, if he had not been ſtaied by his friends that ſtood about hym.

Archelaus.

Joſep. lib. 17,
antiq. ca. 15
lib. 2. de bel.
Iuda. cap. 6,

After hym, Archelaus his eldeſt Sonne, that was a terrour to Ieſus at hys returne from Egypt, fell alſo by Gods iuſtice into meruailous calamities. For firſt, beeing left a King by hys Father, Auguſtus would not allow or ratifie that ſucceſſion, but of a King made him a Tetrarch, aſſigning vnto hym onely the fourth part of that dominion which his father had before. And then againe after nine yeeres ſpace, tooke that away

way in lyke manner, with the greatest dishonour he could deuise, seizing vpon all hys treasure and riches by the way of confiscation, and condemning hys person to perpetuall banishment, wherein hee died most miserably in Vienna in Fraunce.

Not long after thys, the seconde sonne of Herod the first, named Herode Antipas, Tetrarch of Galilie, who put S. Iohn Baptist to death, & scorned Iesus before his passion, (whereat both himselfe and Herodias hys Concubine was present,) was deposed also by Caius the Emperour, (beeing accused by Agrippa his nearest kinsman) and most contumeliously sent in exile, first to Lyons in Fraunce, and after that, to the most deserte and inhabitable places in Spayne, where hee with Herodias wandred vp and down in extreame calamity so long as they lyued, and finally ended theyr daies abandoned of all men. In which misery also it is recorded, that the dauncing daughter of Herodias, who had in her iolity demaunded Iohn Baptists head, beeing on a certaine time enforced to passe ouer a frosen Riuer, suddainly the lfe brake, and she in her fall, had

Herod Antipas.

*Iosep. lib. 18.
antig. cap. 9
lib. 2, de bel.
cap. 8,*

Herodias daughter.

*Niceph. li. 1
capit. 20.*

had her heade cutte off by the same Iſc, without hurting the reſt of her body, to the great admiration of all the lookers on.

Herod Agrippa.

Acts, 12.

Iosep. lib. 19.

antiq. cap. 7

Lib. 18, ca. 7

**The ſtock
of Herod
ſoone ex-
tinguiſhed.**

The lyke euent had another of Herods family, named Herod Agrippa, the accuſer of the fore-named Herode the Tetrarch; who in hys great glory & tryumph, hauing put to death S. Iames, the brother of S. Iohn Euangelift, and imprifoned S. Peter, was ſoone after in a publique aſſembly of Princes and Nobles at Cæſaria, ſtricken from heauen with a moſt horrible diſeaſe, whereby hys body putrified, and was eaten with vermine, as both S. Luke recordeth, and Iosephus affirmeth. And the ſame Iosephus, with no ſmall meruaile in himſelfe, declareth: that at the very ſame time when hee wrote hys ſtory, (which was about threeſcore and ten yeeres after the death of Herod the firſt) the whole progenie and ofſpring, kindred & familie of the ſaid Herod, (which he ſaith was exceeding great, by reaſon hee had many wiues together, with many chyl dren, brothers and ſiſters, beſides Nephewes & kinf-folke) were all extinguiſhed in moſt miſerable ſort,

fort, and gaue a testimony (ſayth Ioſephus) to the worlde, of the moſt vaine confidence, that men doe put in humane felicitie.

And as the puniſhments lighted the puniſh-
openly vpon Ieſus profeſſed enemies mēt̄s of the
in Iurie : ſo eſcaped not all the Ro- Romans.

maines their chaſtiſement; I meane
ſuch, as eſpecially had their hands in
perſecution of him, or of his follow-
ers after hym. For firſt, of Pontius

Pilate.

Pilate that gaue ſentence of death, a-
gainſt him, we read, that after great
diſgrace receiued in Iurie, hee was
ſent home into Italie, and there by
maniſt diſtauours ſhewed vnto
hym by the Emperour hys Maiſter,
fell into ſuch deſperation, as he ſlew
himſelfe with his owne hands.

Entrop.lib,

7, hiſt.

Euseb.lib, 2,

cap. 7, hiſt,

And ſecondly of the very Empe-
rours themſelues, who liued from
Tyberius (vnder whom Ieſus ſuffe-
red) vnto Conſtantine the great, vn-
der whom Chriſtian Religion tooke
dominion ouer the worlde, (which
contayned the ſpace of three hun-
dred yeres) very few or none eſcaped
the maniſt ſcourges of Gods dread
full iuſtice, ſhewed vpon thē at the
knitting vp of their daies. For exam-
ples ſake; Tyberius, that permitted
Chriſti-

*Tertul. in
Apolog.*

Caligula,

Christians to lyue freely, and made a Lawe against theyr molestation, (as before hath beene shewed) dyed peaceably in hys bed. But Caligula that followed him, for his contempt shewed against all diuine power, in making hymselfe a God, was soone after murthered by the consent of his deereest freendes.

Nero.

Nero also, who first of all other began persecution against the christians, within fewe Monethes after he had put S. Peter and S. Paule to death in Rome, hauing murthered in lyke manner hys owne Mother, Brother, Wyfe, and Maister, was vpon the suddaine, from hys glorious estate and Maiestie, throwne down into such horrible distresse & confusion in the sight of all men, as beeing condemned by the Senate, to haue hys head thrust into a Pyllary, and there most ignominiously to be whynned to death, was constrained (for auoyding the execution of that terrible sentence) to massacre hymselfe with hys own handes, by the assistance of such as were deereest vnto hym.

The lyke may be shewed in the tragicall endes of Galba, Otho, Vitellius,

cellius, Domitian, Commodus, Per- Many Em-
tinax, Iulian, Marcinus, Antoninus, perors that
Alexander, Decius, Gallus, Voluti- dyed myse-
anus, Aemilianus, Valerianus, Gali- rably.
enus, Caius, Carinus, Maximianus,
Maxentius, Lucinius and others.

Whose miserable deathes, a noble
man & Counseller, (wel neere one
thousand yeeres past) dyd gather a-
gainst Zosimus a Heathen Wryter, *Euagr. Sco-*
to shew thereby the powerful hand *last. lib. 3.*
of Iesus vppon his enemies: adding *hist. cap. 41,*
furthermore, that since the tyme of
Constantine, (whiles Emperors haue
been christians) few or no such ex-
amples can be shewed, except it be
vpon Iulian the Apostata, Valens
the Arian heretique, or some other
of lyke detestable & notorious wic-
kednes. And thus much of particu-
ler men chastised by Iesus.

But if we desire to haue a ful ex-
ample of hys iustice vppon a whole
Nation together, let vs cōsider what
befell Ierusalem and the people of
Iurie, for theyr barbarous crueltie
practised vpon hym, in hys death &
passion. And truly, if we belieue Io-
sephus and Phylo the Iewish Histo-
riographers, (who lyued either with
Christ, or immediatly after him,) it
can

The chas-
tisement of
Ierusalem,
and of the
Iewish peo-
ple.

*Iosep. lib. 19.
antig. lib. 2,
et 3, de bell.
Iudai.
Philo in
Flacco et lib.
2. de leg.
Cornel. Tac.
lib. 12,*

can hardly be expressed by y tongue
or penne of man, what insufferable
calamities and miseries, were inflic-
ted to that people (presently vppon
the ascention of I E s v s) by Pylate
theyr Gouvernour , vnder Tyberius
the Emperour ; and then againe by
Petronius vnder Caligula, and after
that, by Cumanus, vnder Claudius,
and lastly by Festus and Albinus vn-
der Nero. Through whose cruelties,
that Nation was enforced finally to
rebell, and take Armes against the
Romaine Empyre, which was the
cause of theyr vtter ruine and extir-
pation by Tytus and Vespasian. At
what tyme besides the ouerthrow of
theyr Citty, burning of theyr Tem-
ple, and other infinite dytresses,
which Iosephus an eye-witnes pro-
testeth, that no speech or discourse
humane can declare.

The same Authour lykewise re-
cordeth, eleuen hundred thousande
persons to haue been slaine, & four-
score and seauen teene thousand ta-
ken alyue , who were eyther put to
death afterwarde in publique try-
umphes, or sold openly for bond-
maues into all parts of the world.

And in thys vniuersall calamitie
of

of the Iewish Nation, beeing the How Christ
most notorious and grieuous, that his death
euer happened to peo, le or Nation was puni-
before or after the, (for the Romans sined with
neuer practised the like vpon others) like circum-
it is singularly to be obserued, that stances vpō
in the same time and place, in which the Iewes.
they had put Iesus to death before :
that is, in the feast of the Paschall,
whē theyr whole Nation was assem-
bled at Ierusalem, from all partes,
Prouinces, and Countries of the
earth : they receyued this their most
pittifull subuersion, and that by the
hands of the Romaine Cæsar, to
whom by publique cry, they had ap-
pealed from Iesus, but a litle before.

Yea, further it is obserued and
noted, that as they apprehended Ie-
sus, and made the entrance to hys
passion vppon the Mount Oliuet, so
Tytus (as Iosephus wryteth) vppon *Iosep. lib. 5.*
the same Mount planted hys first *de bel. ca. 8,*
siege for their finall destruction.

And as they ledde Iesus from Cai-
phas to Pilate, afflicting him in their
presence : so nowē were they them-
selues ledde vp & downe from Iohn *Capit. 27,*
to Symon, (two Tyrants that had v-
surped dominion within the Citty,)
and were scourged and tormented
before

before the trybunal ſeates. Again, as they had cauſed Ieſus to be ſcoſſed, beaten, and villainouſly intreated by the Souldiours in Pilats Pallace: ſo were now theyr own principall Rulers and Noble men, (as Iosephus writeth) moſt ſcornfully abuſed, beaten, and crucified by the ſame Souldiers. Which latter poynt of crucifying, or villainous putting to death vpon the Croſſe, was begun to be practiſed by the Romaines vpon the Iewiſh Gentrie, immediatly after Chriſtes death, and not before. And nowe atthys tyme of the war, Iosephus affirmeth, that in ſome one day, ſyue hundred of hys Nation were taken and put to thys opprobrious kinde of puniſhment; in ſo much, that for the great multitude

Lib, 5, de bel. capit. 28.

he ſayth: *Nec locus ſufficeret Crucibus, nec Cruces corporibus*: that is,
 “ neyther the place was ſufficient to
 “ contayne ſo many croſſes as the Romaines ſette vp, nor the croſſes ſufficient to ſuſtaine ſo many bodies as they murdered by that torment.

A meruailous prouidence of

Thys dreadfull and vnſpeakable miſery, ſel vpo the Iewes about fortie yeeres after Chriſtes aſcention, when they had ſhewed themſelues
 moſt

moſt obſtinate & obdurate againſt God, for de-
hys doctrine, deliuered vnto them, liuring the
not only by himſelfe, but alſo by hys Chriſtians
Disciples; of which Disciples they that were in
had now ſlayne S. Stephen & Saint Ieruſalem
James, and had driuen into baniſh- at the time
ment both S. Peter and S. Paul, and of deſtruc-
other that had preached vnto them. tion.

To which latter two Apoſtles, (I
meane S. Peter & S. Paule) our Sa-
uiour chriſt appeared a little before
theyr martyrdoms in Rome, as Lac-
tantius wryteth, and ſhewed that
within three or foure yeeres after
their deathes, he was to take reuenge
vpon theyr Nation, by the vtter de-
ſtruction of Ieruſalem and of that
generation. Which ſecrete aduiſe, *Lib. 4. diui.*
the ſayd Lactantius affirmeth, that *inſtit. ca. 21.*
Peter and Paule reuealed to other
chriſtians in Iurie; wherby it came *Euseb. lib. 3.*
to paſſe, (as Eusebius alſo and other *hiſt. cap. 5.*
Authors doe mention) that all the *Nicep. cap. 3*
Chriſtians lyuing in Ieruſalem, de-
parted thence, not long before the
ſiege began, to a certayne Towne
named Pella, beyond Iordan, which
was aſſigned them for that purpoſe
by Ieſus himſelfe, for that it beeing
in the dominion of Agrippa, who
ſtood with the Romaines, it remai-
ned

The Iewish
miseries af-
ter the de-
struction of
Ierusalem.

ned in peace & safety, while all Iurie
besides was brought to desolation.

Thys then was the providence of
God for y^e punishment of the Iewes
at that tyme. And ever after, theyr
estate declined from worse to worse,
and theyr miseries daily multiplyed
throughout the world. Whereof hee
that wil see a very lamentable narra-
tion, let him read but the last booke
onely of Iosephus hystory *De bello
Iudaico*, wherein is reported besides
other things, that after the war was
ended, and all the publique slaugh-
ter ceased, Tytus sent three-score
thousand Iewes, as a present to his
Father to Rome, there to be put to
death in dyuers & sundry manners.
Others hee applyed to be spectacles
for pastime to the Romaines y^e were
present with him; wherof Iosephus
sayth, that he sawe with his owne
eyes, two thousande and five hun-
dred murdered and consumed in
one day, by fight & combat among
themselves, and with wilde beastes
at the Emperours appointment. O-
thers were assigned in Antioche &
other great Citties, to serue for sa-
gots in theyr famous bond-fires at
tymes of triumph. Others were sold

*Iosep. lib. 7.
de bello cap.
20, et 21.*

to be bond-slaves, others condemned to dyg and hewe stones for euer. And thys was the end of that warre and desolation.

After thys againe vnder Traiane the Emperour, there was so infinite a number of Iewes slaine, and made away by Marcus Turbo in Affrica, and Lucius Quintus in the East, (as all Histories agree) that it is impossible to expresse the multitude. But yet more wonderfull it is, which the same Historians report: that in the eyghtene yeece of Adrian the Emperour, one Iulius Seuerus beeing sent to extinguish all the remnant of the Iewish generation: destroyed in smal time nine-tie & eyght Townes and Villages within that Countrey, and slew five hundred & four-score thousand of that blood and Nation in one day: at which tyme also, he beate downe the Cittie of Ierusalem in such sorte, as he left not one stone standing vpon another of their auncient buildinges: but caused some part thereof to be reedified againe, and inhabited onely by Gentiles. He changed the name of the Citty, and called it *AELIA, after the Emperours name. He droue all the pro-

The finall desolation of the Iewish Nation.

Oros. li. 7. ca. 13. Ariston. pellaus in hist. Euse. li. 4. capit. 8. Niceph. lib. 3. cap. 24.

* The Emperours name was Aelius Adrianus.

R genic

genie and of-spring of the Iewes
 forth of all those Countries, with a
 perpetual Law confirmed by y^e Em-
 perour, y^e they should neuer returne:
 no, nor so much as looke backe frō
 any high or eminent place to that
 Country againe. And thys was done
 to the Iewish Nation by the Ro-
 maine Emperours for accomplish-
 ing that demaund, which their prin-
 cipal Elders had made not long be-
 fore to Pilate the Romaine Magi-
 strate, concerning Iesus most iniu-
 rious death, crying out with one cō-
 sent & voice, to wit, *Let his blood be*
vspon vs and vspon our posteritie.

Math, 25.

The seauenth Consideration.

The fulfil-
 ling of Iesus
 prophecies.

AND heerein also, I meane in the
 most wonderful, and notorious
 chastisement, or rather reprobation
 of the Iewish people, which of all
 the worlde was Gods peculier be-
 fore, is sette out vnto vs, as it were in
 a Glasse, the seauenth and last
 poynt, which wee mention in the
 beginning of this Section: to wit,
 the fulfilling of such speeches and
 prophecies, as Iesus vttered when he
 was vpon the earth; as namely at
 one

one tyme, after a long & vehement
 commination made to the Scribes
 and Pharifſies and principall men of
 that Nation, (in which he repeateth
 eyght ſeueral tymes that dreadfull
 threat woe,) he concludeth finally,
 that all the iuſt bloode, iniuriouſly
 ſhedde from the firſt Martyr Abel, *Math, 23.*
 ſhould be reuenged very ſhortly vp-
 on that generation. And in the ſame
 place, he menaceth the populus Cit-
 tie of Ieruſalem, that it ſhoulde be
 made deſert. And in another place *Luke, 21.*
 hee aſſureth them, that one ſtone
 ſhould not be left ſtanding thereof
 vpon another. And yet further hee
 pronounceth vppon the ſame Cittie
 theſe words; *The dayes ſhal com vpon thee, and thine enemies ſhal enui-
 ron thee with a wall, and ſhall beſiege thee: they ſhal ſtraighten thee on e-
 uery ſide, and ſhall beate thee to the
 ground, & thy children in thee.* And *Luke, 19,*
 yet more particularly, he fore-telleth
 the very ſignes wherby his Diſciples
 ſhoulde perceiue when the time in-
 deede was come, vſing thys ſpeech
 vnto them. *When you ſhall ſee Ieru-
 ſalem beſieged with an Armie: then
 know ye that her deſolation is at hand;
 for that theſe are the daies of reuenge,*

Ieſus ſpee-
 ches of Ie-
 ruſalem.

Luke, 21,

to the end all may be fulfilled which is written. Great distresse shal fall vpon this earth, and vengeance vpon this people. They shall be slaine by dint of the sword, & shalbe led as slaues into al Countries. And Ierusalem shalbe troden vnder feete by the Gentiles, vntill the time of Nations be accomplished.

The circū-
staunce of
the tyme,
when Iesus
spake hys
words, and
when they
were writ-
ten.

Thys fore-tolde Iesus of the miserie that was to fall vpon Ierusalem, and vpon that people (by the Romaines and other Gentiles,) when the Iewes seemed to be in most securitie, and greatest amitie with the Romaines, (as also they were when the same things were written,) and consequentlie at y^e tyme, they might seeme in al humaine reason, to haue lesse cause then euer before to misdoubt such calamities. And yet how certaine & assured fore-knowledge, (& as it were most sensible feeling) Iesus had of these miseries, he declared, not onely by these expresse words, and by their euent: but also by those pittiful teares he shed vpon sight & consideration of Ierusalem, and by the lamentable speech he vsed to the women of y^e Cittie, who wept for hym at his passion, perswading them to weepe rather for them

Luke, 19.

selues

selues and for theyr chyldren, (in respect of the miseries to follow) then for him. Which words & predictions of Iesus, together with sundry other his speeches, fore-shewing so particularly y^e imminent calamities of y^e Nation, (& that as I haue sayd, at such tyme, when in humane discourse there could be no probabilitie thereof,) when a certaine Heathen Chronicler and Mathematique, named Phlegon, about a hūdred yeres after Christes departure, had dilligently considered, hauing seene the same also in hys daies most exactlie fulfilled, (for he was seruauant to Adrianus the Emperour, by whose commandement as it hath been said before, the finall subuersion of that Iewish Natiō was brought to passe) thys Phlegon (I say) though a Pagan, yet vpon consideration of these euents, and others that he sawe, (as the extreame persecution of Christians fore-told by Christ and the like) he pronounced, that neuer any man foretold things so certainly to come, or that so precisely were accomplished, as were the predictions & prophecies of Iesus. And thys testimonie of Phlegon, was alledged and vr-

Luke, 23,

*Phle. Thral.
lib. annal.*

The testimony of a Heathen, for the fulfilling of Christes prophecies.

*Orig. lib. 2,
con. Cels. sub
initium.*

ged for Christians, against one Celsus a Heathen Philosopher and Epicure, by the famous learned Origen; euen the very next age after it was written by the Authour: so that of the truth of thys allegation, there can be no doubt or question at all.

*Other prophecies of Iesus, fulfilled
to his Disciples.*

AND nowe albeit these predictions and prophecies, concerning the punishment and reprobation of the Iewes, fulfilled so euidently in the sight of all the world, might be a sufficient demonstration, of Iesus fore-knowledge in affaires to come, yet are there many other things besides fore-shewed by him, which fell out as exactly as these dyd, notwithstanding that by no learning, Mathematicall reason, humane coniecture, they were or might be fore-seene. And as for example, the fore-telling of hys owne death, the manner, tyme, and place thereof: as also the person that should betray him, together with hys irrepentant ende. The flight, feare, & scandale of hys Disciples, albeit they had promised
and

and protested the contrary. The three
several denials of Peter. The parti-
cular tyme of his own resurrection,
and ascension. The sending of the
holy Ghost, & many other the lyke
predictions, prophecies and promi-
ses, which to hys Apostles, Disci-
ples and followers that heard them
uttered, & left them written before
they fell out, and sawe them after-
ward accomplished: and who by
the falshood thereof, shoulde haue
receiued greatest damage of al other
men, if they had not been true; to
these men (I say) they were most e-
uident proofes of Iesus diuine pre-
science in matters that should ensue.

*Prophecies fulfilled in the sight
of Gentiles.*

B V T yet for that an Infidel, (with
whom onely I suppose my selfe
to deale in thys place) may in these
and the like things, finde (perhaps)
some matter of cauillation, and say,
that these prophecies of Iesus were
recorded by our Euangelists, after
the particularities therein propheci-
ed were effectuated and not before;
and consequently, that they might

be forged; I will alledge certaine other euent, both fore-told and registred before they came to passe, and divulged by publique wrytings in the face of all the world, when there was small semblance that euer the same should take effect. Such were the particuler foretellings of y^e kinde and maner of S. Peters death, whiles he lyued. The peculier and different manner of S. Iohn the Euangelists ending, from the rest of the Apostles. The fore-slewing and describing to hys Disciples, the most extreme and cruell persecutions, that should ensue vnto Christians for his sake, (a thing at that tyme not probable in reason, for that the Romans permitted the exercise of all kinds of Religions;) and that notwithstanding all these pressures and intollerable afflictions, his faithful followers should not shrink, but hold out and daily increase in zeale, fortitude, and number, and finally should achieve the victory and conquest of all the world: a thing much more unlikely at that day, and so far passing all humaine probability, as no capacite, reason, or conceite of man, might reach or attaine the foresight thereof.

thereof, And with thys will we conclude our thyrd and laſt part of the generall diuiſion ſette downe in the beginning, concerning the grounds and prooſes of Chriſtian Religion.

The Conclusion.

SECT. 4.

BY al that hetherto hath been ſaid, we haue declared & made mani- feſt vnto thee (gentle Reader) three things of great importaunce. Firſt, that from the beginning and creati- on of the worlde, there hath beene promiſed in all times & ages a Meſ- ſias, or Sauour of man-kinde, in whom, and by whom, all Nations ſhould be bleſſed; as alſo, that the particuler tyme, manner, & circum- ſtaunce of hys comming, together with the qualitie of hys perſon, pur- poſe, doctrine, lyfe, death, reſurrec- tion, & aſcention, were in lyke ma- ner by the Prophets of G O D, moſt euidently foreſhewed. Secondly, that the very ſame particulers & ſpeciall poynts that were diſſigned and ſette downe by the ſayde Prophets, were alſo fulfilled moſt exactly with theyr circumſtances, in the perſon & acti-

The ſum of
the former
3. Sections.

1.

2.

ons of Iesus Christ our Lord & Sa-
 uour. Thirdly, that besides the ac-
 complishment of all the fore-sayde
 prophecies, there were gyuen by Ie-
 sus many signes, manifestations, &
 most infallible arguments of hys
 deitie & omnipotent puissaunce, af-
 ter hys ascention or departure from
 all humaine and corporall conuer-
 sation in thys world.

By all which wayes, meanes, argu-
 ments and proofes, and by ten thou-
 sand more, which to the tongue or
 penne of man are inexplicable, the
 christian mind remaineth settled, &
 most firmly grounded in the vn-
 doubted beliefe of his Religion, ha-
 uing besides al other things, euiden-
 ces, certainties, & internal comforts
 and assuraunces which are infinite:
 these eyght demonstratiue reasons
 & perswasions which ensue, for his
 more ample and abundant satisf-
 faction therein.

Eyght rea-
 sons.

The Prophecies.

FIrst, that it was impossible that
 so many things should be fore-
 tolde so precisely, with so many par-
 ticularities, in so many ages, by so
 disse-

different persons of al sanctity, with so great concorde, consent, and vni- tie, and that so long before hande, but by the Spyrīt of God alone, that onely hath the fore-knowledge of future euents.

The fulfilling.

SEcondly, that it could not possi- bly be, that so many thinges, so difficult and strange, with all theyr particularities and circumstaunces, should be so exactly & precisely ful- filled, but in hym alone, of whom they were truely meant.

Gods assistance.

THirdly, that it can no wayes bee imagined, that GOD would e- uer haue concurred with Iesus doo- ings, or assisted him, aboue al course of nature, with so abundant my- racles, as the Gentiles doe confesse that he wrought, if he had beene a seducer, or taken vppon him to sette forth a false doctrine.

Iesus

Iesus doctrine.

F Ourthly, if Iesus had intended to deceiue and seduce the world, he would neuer haue proposed a doctrine so difficult and repugnant to all sensualitie, but rather would haue taught things pleasant and gratefull to mans voluptuous delight, as Mahomet did after him. Neither could the nature of man, haue euer effectuously embraced such austeritie, without the assistance of some diuine and supernaturall power.

Iesus manner of teaching.

F Ifly, for that Iesus beeing poorely borne and vnlettered, as by his aduersaries confession doth appeare, and that in such an age and tyme, when all worldly learning was in most flourishing estate: he could neuer possibly, but by diuine power, haue attayned to such exquisite knowledge in all kind of learning, as to be able to decide all doubtles and controuerfies of Phylosophers before hym, as he dyd, laying downe more plainly, distinctly, & perspicuously,
the

the pyth of all humane and diuine learning, within the compasse of three yeeres teaching, (and that to auditors of so great simplicity) then dyd all the Sages of the worlde vnto that day : insomuch that euen then, the most vnlearned Christian at that time, could say more in certainty of truth, concerning the knowledge of God, the creation of the worlde, the end of man, the rewarde of vertue, the punishment of vice, the immortalitie and rest of our soules after thys life, and in other such high poynts and mysteries of true phylosophy, then coulde the most famous and learned of all the Gentiles, that had for so many ages before, beaten theyr braynes in contention about the same.

*Iesus lyfe and manner of
proceeding.*

S Ixtlie, if Iesus had not meant plainly and sincerely in al his doings, according as he professed : he would neuer haue taken so seuer a course of lyfe to himselfe, neyther would he haue refused all temporall dignities and aduauncements as he did :

did : he wold neuer haue chosen to die so opprobriously in the sight of all men, or made election of Apostles and Disciples so poore and contemptible in the world : nor if hee had, would euer worldly men haue folowed him in so great multitudes, with so great seruour, zeale, cōstancie, and perseuerance vnto death.

*The beginners & first publishers of
Christian Religion.*

SEuently, we see that the first beginners and founders of Christian religion left by Iesus, were a multitude of simple and vnskilfull persons, vnapt to deceiue or deuise any thing of themselves. They beganne against all probability of mans reason : they went forward against the streame and strength of the world : they continued and increased aboue humaine possibilitie : they perseuered in torments and afflictions insufferable : they wrought myracles aboue the reach and compasse of mans ability : they ouerthrewe Idolatry that then possessed the worlde, and confounded all powers infernal by the onely name & vertue of their
Master.

Maister. They saw the prophecies of Iesus fulfilled, & all hys diuine speeches and predictions come to passe. They sawe the punishment of theyr enemies & chiefe impugnors, to fall vpon them in their dayes. They saw euery day whole Prouinces, Countries, and Kingdomes conuerted to their faith. And finally, the whole Romaine Empire & world besides, to subiect it selfe to the lawe, obedience, and Gospel of theyr Maister.

The present state of the Iewes.

L Astly, among all other reasons and arguments, this may be one most manifest vnto vs: that wheras by many testimonies and expresse prophecies of the old Testament, it is affirmed, that the people of Israel should abandon, persecute, and put to death, the true Messias at hys cōming, as before hath beene shewed; and for that fact, should it selfe be abandoned of God, and brought to ruine and dispersion ouer all the world: (wherein according to the words of Ose, *They shall sitte for a long time, without a King, without Prince, without sacrifice, without Altar,* Osea, 3.

tar, without Ephode, or Images, and after this again, the chyldren of Iſraell ſhall returne, and ſeeke theyr God, in the laſt daies.) We ſee in this age the ſame particularities fulfilled in that Nation, and ſo haue continued nowe for theſe 15. hundred yeeres: that is, we ſee the Iewiſh people afflicted aboue al Nations of y world: diſperſed in ſeruility throughout all corners of the earth: without dygnitie or reputation: without King, Prince, or common-wealth of themſelues, prohibited by all Princes, both Chriſtian and other, to make theyr ſacrifice where they inhabite; deprived of all meanes to attaine to good knowledge in good litterature, whereby daily they fall into more groſſe ignoraunce, and abſurdities againſt cōmon reaſon, in theyr latter doctrine: the dyd the moſt barbarous Infidels that euer were, hauing loſt all ſence and feeling in ſpyrituall affayres; all knowledge and vnderſtanding in celeftiall thinges for the life to come: hauing among them no Prophet, no graue teacher, no man directed by Gods holy Spyrite; and finally, as men forlorne & filled wyth all kynd of myſerie, doe
both

both by theyr inwarde and externall calamities, preach, denounce, and teſtifie to the world, that Ieſus who they crucified, was the onely true Meſſias and Sauour of man-kinde, and that hys bloode, (as they themſelues required) lyeth heauily vpon theyr generation for euer.

*The concluſion of the Chapter, with
an admoniſhment.*

W Herfore to conclude this whole diſcourſe and treatiſe of the prooſes and euidences of our Chriſtian Religion : ſeeing that by ſo manifold & inuincible demonſtrations, it hath bene declared & layd before our eyes, that Ieſus is the onely true Sauour & Redeemer of the world : and conſequently, that hys ſeruiſe and Religion, is the only way and mean to pleaſe Almighty God, and to attaine euerlaſting happines: there remaineth now to be conſidered, that the ſame Ieſus, which by ſo many Prophets was promiſed to be a Sauour, was alſo foretold by the ſelfe ſame Prophets, y he ſhould be a Iudge, and examiner of all our actions. Which latter poynt, no one Prophet

Ieſus ſhall
be alſo a
Iudge.

*Apud Ense.
lib. 4, in Vita
Const. in fi.*

Prophet that hath fore-shewed hys comming, hath omitted seriously to inculcate vnto vs. No not the Sibyls theselues, who in euery place where they describe the most gracious coming of the Virgins sonne, doe also annexe thereunto hys dreadfull appearance at the day of Iudgement, especially, in those famous Acrostick verses, whereof there hath beene so much mention before; the whole discourse vpon y words *Iesus Christ the sonne of God, Sauour & Crosse*, contayneth nothing els, but a large and ample description of hys most terrible comming in fire and flame, and conflagration of the worlde at that dreadfull day, to take account of all mens words, actions, and cogitations.

*1, Reg, 2,
Psalm, 95,
Esay, 2, 13,
26, 27, 30.
Ierem, 30,
Dan, 7,
Soph, 1,
Mala, 4.*

To which description of these Pagan Prophets, is consonant the whole tenor and context of the olde Bible, foreshewing euery where, the dreadful maiestie, terroure, and feruor of the Messias at that day. The newe Testament also, which tendeth to comfort and solace mankinde, and hath the name of Euangile, in respect of the ioyfull newes which it brought to the worlde, omitteth

mitteth not to put vs continually in minde of this poynt. And to y^e ende both Christ himselfe, amidst all hys sweet & comfortable speeches wyth hys Disciples, dyd admonish them often of thys last day, and hys Apostles, Euangelists, and Disciples after hym, repeated, itterated, and vrged thys important consideration, in all theyr words and wrytings.

Wherefore, as by the name and cogitation of a Sauior, we are greatly styrred vp to ioy, alacritie, confidence and consolation, so by thys admonishment of Gods Saints, and by the testimony of our Lord & Sauour Iesus Christ himselfe, that hee is to be our Iudge, and seuerer examiner of all the minutes & moments of our lyfe : we are to conceiue iust feare and dreade, of thys hys second comming.

*An illation vpon the premisses, with
an exhortation.*

AND as by y^e whole former treatise, we haue beene instructed, that the onely way to saluation, is by the true profession of Christian Religion : so by thys account that shal be

be demaunded at our handes at the last day, by the Authour and first institutor of thys Religion ; wee are taught, that vnlesse we be true Christians indeede, & doe performe such duties as this Law and Religion prescribeth vnto vs, so farre off shall we be frō receiuing any benefite by the name, as our iudgement shall bee more greuous, and our finall calamitie more intollerable. For which cause, I would in sincere charity, exhort euery man that by the former discourse hath receiued any light, & is thorowly confirmed in his iudgement concerning the manifest and vndoubted truth of thys Christian Religion : to employ hys whole studie & indeuours for the attainment of the fruite and benefite thereof, which is by beeing a true and saythfull Christian ; for that our Sauour Christ hymselfe fore-signified ; that many shoulde take the name wythout benefit or commodity of theyr profession.

And to the ende each man may the better knowe or coniecture of himselfe, whether he be in the right way or no, & whether he performe indeede the true duty belonging to

a ſaythful Chriſtian, I haue thought conuenient to adioyne this Chapter next following of that matter, and therein to declare y^e particuler poynts belonging to that profeſſion. Which beeing knowne, and thorowly conſidered, it ſhall be eaſie for euery one that is not ouer partiall, or wilfully bent to deceiue himſelfe, to diſcerne cleerely of hys own eſtate, and of the courſe and way that hee holdeth.

Thys (I ſay) is a high poynt of wiſedome for all men to doe whyle they haue time; leaſt at the laſt day, we hauing paſſed ouer the whole courſe of our liues in the bare name onely of Chriſtianitie, without the ſubſtance and true knowledge thereof: doe find our ſelues in the number of thoſe moſt miſerable and vnfortunate people, who ſhal cry lord, Lorde, and receiue no comfort by that confeſſion.

HOW

HOWE A MAN MAY
IUDGE OR DISCERNE
OF HIMSELFE, WHETHER
he be a true Christian
or not.

*With a declaration of the two parts
belonging to that profession :
which are, beleefe
and life.*

CHAP. V.

AS in humaine learning and
Sciences of thys worlde, af-
ter declaration made of the
utilitie, possibilitie, certain-
tie, conueniencie, and other quali-
ties, commendations, & properties
thereof : the next poynt is, to shewe
the meanes & wayes whereby to at-
tainē the same : so much more, in
thys diuine & heauenly doctrine of
Christian Religion, (which concer-
neth our soule & euerlasting salua-
tion,) for that we haue shewed be-
fore, not onely the most vndoubted
trueth whereupon it standeth, but
also that the knowledge heerof, is so
absolutely necessary, as there is no o-
ther name or profession vnder hea-
uen,

Acts. 4.

The effect
of thys
Chapter.

Two points
I.

2.

uen, whereby mankind may be saved, but onely thys of Iesus : it followeth by order of consequence, that we should treat in thys place, how a man may attaine the fruite of this doctrine : that is to say, howe hee may come to be a good Christian ; or if he already possesse that name, how he may examine or make tryal of himselfe, whether he be so indeed or not. Which examination to speak in brieft, consisteth wholly in consideration of these two poynts. First, whether he doe not onely, beleue vnfaignedly the totall summe of documents and misteries, left by Iesus and his Disciples to the Catholique Church, but also perswade & assure hymselfe, of the forgiuenes of all hys sinnes, and of the fatherly loue and fauour of G O D towards hym in Christ Iesus, whereby he is adopted to be the sonne of God, & an heyre of euerlasting life. Secondly, whether he conforme and frame hys lyfe, according to the precepts and doctrine of Christ Iesus. So that in these two poynts we are to bestow our whole speech in thys Chapter.

The

The first part, concerning beleefe.

AND for the first, howe to examine the trueth of our beleefe, it would be ouer tedious to lay down euery particuler way that might bee assigned for discussion thereof: for that it would bring in the contenti- on of all tymes, as well auncient as present, about controuersies in chri- stian Fayth, which hath beene im- pugned from age to age, by the sedi- tious instruments of Christes infer- nall enemy. And therefore, as well in respect of the length, (wherof this place is not capable,) as also for that of purpose I doe auoyde all dealing with matters of controuersie within the compasse of this work, I meane onely at thys tyme, (for the comfort of such as are already in the right way, and for some light vnto others, who perhaps of simplicity may walk awry,) to sette downe with as great breuiy as possibly may be, som few generall notes or obseruations, for theyr better helpe in thys behalfe.

In which great affaire of our sayth and beleefe (wherein consisteth as well the ground and foundation of
our

our eternall welfare, as also the fruite and entire vtilitie of Christes comming into this world; it is to be considered, that G O D could not of his infinite wisdom, (fore-seeing all things and times to come) nor euer would of his vnspeakable goodnes, (desiring our saluation as he dooth) leaue vs in this life, without most sure, certaine, and cleere euidence of thys matter; and consequently, we must imagine, that all our errors committed heerein, (I meane in matters of fayth & beleefe among Christians) doe proceede rather of sin, negligence, wilfulnes, or inconsideration of our selues, then eyther of difficulty or doubtfulnes in the means left vnto vs for discerning of y same, or of the want of Gods holy assistance to that effect, if we would with humilitie accept thereof.

Thys Esay made plaine, when he prophecied of thys perspicuitie, that is, of this most excellent priuiledge in Christian religion, so many hundred yeeres before Christ was borne. For after that in diuers chapters hee had declared the glorious comming of Christ in signes and myracles, as also the multitude of Gentiles that

The matters
of faith and
beleefe easie
among
Christians.

S should

Esay, 35,

* The direct
holy way of
Christians
vnder the
Gospel.

should embrace hys doctrine, together with the ioy and exultation of theyr conuersion : he fore-sheweth presently, the wonderful prouidence of God also, in prouiding for Christians so manifest a way of direction for theyr sayth and Religion, as the most simple and vnlearned man in the world, should not be able (but of wilfulnes) to goe astray therein. Hys wordes are these, directed to the Gentiles. *Take comfort and feare not. Behold, your God shall come and saue you. Then shall the eyes of the blinde be opened, and the eares of the deafe shall be restored, &c. And there shall be a path & a way: which shall be called * The holy way: and it shall be vn-to you so direct away, as fooles shall not be able to erre therein.* By which words, we see, that among other rare benefits that Christes people were to receiue by his coming, thys shold be one, and not the least, that after hys holy doctrine once published & receyued, it shoulde not be easie for the weakest in capacitie or learning that might be, (whom Esay heere noteth by the name of Fooles,) to runne awry in matters of theyr beleefe, so plaine, cleere, and euident, should

should the way for tryall thereof be made.

God hath opened hymselfe vnto vs in y^e holy scriptures, the wrytings and doctrine of Moses and the Prophets of Christ, and hys Apostles : *Iohn. 20, 21*
 wherein is containd what soeuer is *2, Tim, 3,*
 necessary for our saluation. For al- *14, 15, &c.*
 though the inuisible things of God, *Rom. 1, 20,*
 that is, hys power and God-heade, may be seene by the workmanshpy and creation of the world, wherein, as in a booke written with the hand of G o d, and layd open to the eyes of men, the glory of God and hys mighty power appeareth; Yet because, eyther we read not this booke at all, or if wee doe, we read it carelessly, therefore it was necessary that the Lord God should adde another Booke, more plaine and easie to be read, so as he may run that readeth it, and this is, (as hath been said) his holy will, reuealed vnto vs in hys written word. Which S. Augustine therefore very well, calleth y^e Letters or Epistle of G o d, sent vnto vs from our heauenly Countrey to teach vs to lyue godly and righteously whilst wee sojourne heere in thys present world. *Psal. 119, 1,*
Abac, 2, 2,
August. in exposit. Psal. 96, et Serm. 59, ad Fratrem. in Eremo.
Titus, 2, 12,

Psalm, 119,
105,

Psalm, 119, 7

Psal. 119,
130.

2. Pet. 3, 16,

1. Cor. 4, 3, 4

Titus, 3,

Thys is that Lanthorne whereby our feete may be directed, and that light wherby our paths may be guided vnto Christ : it is that most certaine and infallible rule and leuel of all our actions, whereby both our fayth & lyfe are to be squared and framed. Yea, it is that holy and vndefiled way, and withal, that plaine & easy way denoted by Esay, which euen the very entraunce thereof, gyueth lyght and vnderstanding (as Dauid speaketh) vnto the simple.

And although we must confesse with S. Peter, that there are some things in the Scripture harde to be vnderstoode, yet we may also say with the same Peter, that they are hard to those that are vnlearned and vnstable, which peruert and wrest them to their owne destruction. So that if the Gospell of Christ be yet hyd, it is hid vnto them that perish, whose senses sathan hath closed, that the lyght thereof shoulde not shyne vnto them. And heere-hence it is that the Apostle S. Paule, pronounceth so peremptorily of a contentious and hereticall man, that *hee is damned by the testimony of his own iudgement or conscience*, for that hee hath

hath abandoned thys common, direct, and publique way, which all men might see, & hath deuised particular paths and turnings to himselfe. And heere-hence is it, that the auncient Fathers of Christes Primatiue Church, dysputing against the same kind of people, defended alwaies, that theyr errour was of malice, and wilful blindnes, and not of ignoraunce: applying these wordes of prophecie vnto them; *They that sawe me, ranne out from me.* *Psal, 31, 11.*

Thus then it appeareth, that the plaine and direct way mentioned by Esay, wherein no simple or ignorant man can erre, is the doctrine taught by the mouth of our Sauour Christ and hys Apostles, which howsoever it seeme to be obscure & darksome to men of peruerse mindes, that are not exercised in it, yet to the godlie and studious readers & hearers, that haue theyr eyes opened, and theyr mindes lightened to see the trueth, it is most plaine & easie to be vnderstood. *1, Pet, 1. 19.*

And thys is the cause, that those holy and sage Apostles of Christ, for the better peruertering of al bie-waies, crooked pathes, and blinde lanes of

1, *Corin.* 16. errors that afterwards might arise, (as
Gala. 5. by reuelation from Iesus they vnder-
 2, *Thef.* 2, stood there shoulde doe many,) so
 1, *Tim.* 6, 20 earnestly exhorted, & so vehement-
 2, *Tim.* 1, ly called vppon the people, to stand
Math. 7, fast in the documents the receyued,
Rom. 16, to hold firmly the faith & doctrine
 2, *Tim.* 2, 3, already deliuered, as a *Depositum* &
Titus. 3, treasure committed, to be safely kept
 vntill the last day. And aboue all o-
 ther things, they most dilligentlie
 fore-warned them, to beware of
 new-fangled Teachers, whom they
 called Heretiques, who shold breake
 frō the vnity of that body whereof
 Christ is the head, & shoulde deuise
 newe glosses, expositions, and inter-
 pretations of Scripture, bring in new
 senses, doctrines, opinions, and de-
 uisions, to the renting of Gods
 Church and citty now builded, and
 to the perdition of infinite soules.

Gala. 1, 11, The Apostle S. Paule, euen whilst
 he lyued, found some of hys Schol-
 lers to be remooued by new fangled
 Teachers to another Gospell, & the
 better to make them see their error,
 hee appealeth to the Gospell which
 he had taught them. The gospell he
 preached, was not after man, ney-
 ther receiued he it of man, but by re-
 uelation

uelation from Iesus Christ. Hee brought them no fancies, visions, dreames, interpretations of Scripture hatched in his owne braine, but the pure and sincere doctrine, recey- *1. Cor. 12, 13*
ued by reuelation from G O D hymselfe, and faythfully deliuered vnto them, without hacke or mayme as he receiued it.

Therefore S. Ierome vppon that place, considering how all Hereticks haue iugled with the Scriptures frō tyme to tyme, sayth. That Marcion and Basilides, and other Heretiques, (the contagious botches and plague fores of the church,) haue not the Gospell of God, because they haue not the Spyrite of G O D, without which, that which is taught, groweth to be mans Gospell. Thys maketh that learned Father to resolute vpon the matter, that it is a dangerous thing peruersly to expound the holy Scriptures, for by thys meanes, that is, by wrong and peruerse interpretation, that which is Gods Gospell, is made mans Gospell, *et quod peius est*, and that which is worse, (sayth thys holy Father,) it is made the deuils Gospell. For discerning therefore of thys kynde of most per-

*Ephē. 4. 14,**1, Corin. 12,*

nicious people, and theyr deuillish dealing, and least we should be carried away with euery winde of doctrine by the wiliness of men, G o d hath ordained in hys Church, Apostles, Doctors, Prophets, Pastors & Interpreters, whom he hath so guyded and gouerned frō time to time with hys holy Spyrit, that they haue beene able by the Scriptures to repressse and beate downe whatsoeuer errours and heresies haue been rayfed vp by the enemies of Gods truth, contrary to the analogie of fayth & rule of charitie : that is to say, beside the true sence and meaning of the Canonickall Scripture.

No heresie
finally pre-
uailed a-
gainst the
scriptures.

When there rose vp certaine seditious fellowes among the Iewes in the Primatiue Church, making som contention about theyr ceremonies, as did Simon Magus, Nicholas. Cerinthus, Ebion, and Meander, that were Heretiques; They were refelled and conuincd out of the scriptures by the Apostles and their Schollers, Martialis, Dyonisius Areopagita, Ignatius, Policarpus, and other, who were no doubt directed and guided by the Spyrit of G o d. Afterwarde, when Basilides, Cerdon, Marcion, Valen-

Valētinus, Tatianus, Apelles, Montanus, and diuers other troubled the Church wyth monstrous heresie, they were cōfuted by Iustinus Martyr, Dionisius Bishop of Corinth, Iraneus, Clemens, Alexandrinus, Tertullian, & their equales, who in all theyr controuersies had recourse vnto the Scriptures, and beeing instructed and ledde by the spyrite of trueth, preuailed mightilie against theyr aduersaries. And so downward frō age to age vnto our dayes, whatsoever heresie or different opynion hath sprung vp contrary to the doctrine of Christ and hys Apostles, it hath beene checked and controlled by the Watchmen, Spiritual Pastors, and Gouvernors of the Church, who alledged alway the cōsent of y^e scriptures for decyding of al doubts, and were most graciously guided by the Spyrite of G O D in all theyr actions. And heereof it is, that the worde of God is called the sword of the spirit: because, as it was giuen by inspiration at the first, so beeing expounded by the direction of the same Spyrite, it is most liuely and mighty in operation: sharper then any two edged sword, and entering through euen

Ephe, 6, 17.

2. Tim. 3, 16

Hebr, 4, 12,

to the deuiding a sunder of the soule and the Spirit, of the ioynts and the marrowe, and it is a discerner of the thoughts and intents of the hart.

Math, 4.

Acts, 9,

This is that spyriual sword wherewith our Sauior Christ preuailed against sathan the head Lord & mai-ster of all Heretiques, who notwithstanding pretended scriptures for his deuillish purposes. And the Apostle Paule, beeing furnished with thys onely weapon, dysputed against the peruerse and ouer-thwart Iewes, which dwelt at Damascus, and confounded them, proouing by conference of Scriptures, that thys was verie Christ.

Theophi-
lactus.

Hicroni-
mus.

Rom, 10, 17

1. Pet, 1, 23,

Ephe, 5, 26,

Now as it was expedient that the Gospels should be written, that we learning the truth sooth of them, should not be deceyued by the lyes of heresies; so was it necessary that the same gospels should be preached for the confirmation of fayth. And heereof it is, that the Apostle Saint Paule, Rom. 10, sayth, that fayth cometh by hearing the word of God, because the word preached, is the ordinary meanes to beget and increase faith in vs, for the which cause also, it is called the incorruptible seede, where-

whereby we are borne a newe, and
whereby the Church is sanctified
vnto the Lord.

Wherefore to conclude this point,
seeing that the holy Scriptures are
that most infallible and secure way
mentioned by Esay, seeing they are
the rule and leuell both of our faith
and lyfe, containing in them suffici-
ent matter to confute error & con-
firme the truth, able to make a man
wise vnto saluation, and perfectly
instructed vnto euery good worke,
this ought to be the duty of y^e fayth-
ful, (that I may vse the words of Ba-
sil,) to be thorowly perswaded in his
mind, that those things are true and
effectuall, which are vttered in the
Scripture, & to reiect nothing there-
of. For if whatsoeuer is not of fayth
be sinne, (as sayth the Apostle) and
if fayth commeth by hearing, and
hearing by the word of God, with-
out doubt, when any thing is with-
out the holy Scripture, (which can-
not be of fayth,) it must needs bee
sinne. And therefore (to speake as S.
Augustine speaketh) if any, I will
not say if wee, but (which S. Paule
addeth) if an Angel from heauen,
shal preach eyther of Christ or of his
Church,

2, Tim, 3,

15, 16, 17.

Basil. mora.

Regula 80,

capit, 21,

August. con.

litteras petil

ib, 3. cap. 6.

Gala, 1, 8,

church, or of any other thing which pertaineth to faith, or to the leading of our lyfe otherwise, then we haue receiued in the holy scriptures of the Law and the Gospell, let them bee accursed.

Iohn, 5, 39.

Rom, 10, 4,

Gala, 3, 24

Now if forsaking al by-pathes of mens inuentions and traditions, we wil search diligently in the scriptures wherein we thinke to haue eternall lyfe, we shall see that they testifie of nothing so much, as of the promises of God in Christ Iesus; who as he is the ende of the law for righteousness to euery one that beleeueth; so doe they send vs directly, and as it were lead vs by the hand like a carefull Schoole-maister vnto hym, teaching vs to apprehend and lay hold on hym with the hand of fayth, and to apply hym with hys gifts & graces vnto our selues, and our own saluation. So that fayth is made the meanes, and as it were the Conduit to conuay Christ himselfe, his death, buriall, and resurrection, and all the rest of his benefits vnto vs, which the Apostle witnesseth. Colos. 2. 12. Yee are buried (saith he) with hym thorow Baptisme, in whom ye are also raised vp together, through *the sayth* of
of

of G O D, effectually working, who raised hym from the dead. Whereof it ensueth, that all the saythfull doe not only obtaine & benefit of Christes death, and buriall by theyr Baptisme, whereby they die vnto sinne, but also doe receiue and enioy, the fruite & effect of his resurrection by a liuely faith, wherby they are quickened and raised vp vnto righteousness in thys life, and are asserted of resurrection to glory in & life to come, by hys mighty working that is able *Phil, 3, 21,* to subdue all things to hymselfe.

Seeing therefore that the summe and substance of our whole Religion, and of our eternall saluation or damnation, consisteth in the knowledge of thys one vertue, it shall be worth the labour, breiefely (but yet plainly) to describe the forme, force, and nature of thys faith whereof we speake. Wherin you shall not looke for the diuers significations, which that word receiueth in scripture, nor for any declaration of those vnprofitable saythes wherof S. Iames speaketh, which are comon to the wicked, and to the deuils themselues, whereby they beleeue that Iesus is that Christ; but heere my purpose is *Iam, 2, 19,*
Mar, 1, 24.
to

to entreate of that liuely and sauing
 fayth, which is peculier and proper
 to the elect and chosen chyldren of
 GOD, whereby they belecue, that
Math, 1, 21. Christ is theyr Iesus, by whom they
 are saued from theyr sinnes, & from
 the punishment due vnto them for
 the same, and by whom onely they
 are restored vnto the fauour of God,
Rom, 8, 17. and made heyres with Christ of his
 heauenly kingdome.

Hebr. 11, 1. In the Epistle to the Hebrues, there
 is a notable description of that liuely
 faith, where it is said, to be y ground
 of things that are hoped for, and the
 euidence of thinges y are not seene.
 Of which description of y Apostle,
 we may make a plaine definition af-
 ter thys sort. Fayth is an assured per-
 swasion of our saluatiō by y means
 of Christ, which is grounded on the
 promises of God, and sealed in our
 harts by the holy Ghost. This defini-
 tion is drawne from the forme and
 propertie of true fayth, but the other
 in the Epistle to the Hebrues, see-
 meth rather to be taken frō the sub-
 stance of faith, and speaketh of the
 obiekt matter thereof. But both of
 thē tende to one & the same thing,
 namely, to expresse the nature of
 true

true fayth, to consist in the certainty of that eternall lyfe, which is purchased vnto vs by Christ Iesus, which althogh we enioy not presently, yet by faith we are as fully assured of it, as if we had possession and fruition thereof already. And heereof it is, *Colos. 2. 2,* that y^e Apostle calleth it *plerophoria*, *Heb, 10, 22,* full esse or assurance of fayth, when wee are perswaded that wee are so highly in Gods fauour, that nothing is able to separate or remoue vs fro the loue that God beareth vs in his sonne and our Sauour Christ Iesus. Thys fulnes of faith containeth in it these three things.

Fyrst, a notice or knowledge of the mercifull promises of God in Christ Iesus. Secondly, an vndoubted perswasion of the truth of those promises. And thirdly, the applying of the same to the comfort of our soules and consciences, for our saluation. For as it is not enough for a man to haue meate, vnlesse hee also eate it & digest it, so it is not enough for vs to know the promises of God, *Hebr, 4. 2,* vnlesse we belecue the same to be true, and apply them to our owne selues. And as it is not enough for a wounded man, to haue a soueraigne
salue

salve or Medicine in hys windowe, vnlesse he apply it to hys wound, so is it not sufficient for vs, to knowe that Christ is the Sauour of the world, vnlesse also we acknowledge hym to be a Sauour vnto vs, & lay hold on hym by the hand of fayth.

Wherefore thys is the propertie and effect of a sauing fayth, euen to apply Christ wyth hys gyfts vnto e- uery one of the faythful, & to make all cōclusions of Gods promises particuler, that is, peculier to themselues and their own saluation. And therefore it is that fayth is called the lyfe of the soule, because it is the instrument, wherwith Christ the true lyfe & foode of our soule is to be eaten. Yea it is the mouth, the tongue, the teeth, the stomack, and that heate of our harts and soules, whereby Christ the word of G O D, is spiritually taken, eaten, and digested of vs, wyth which worde, or rather with which Christ, our soules doe lyue: namely, with the flesh & blood of Christ which we eate and drink, whilst we embrace & receiue Christ by a lyuely fayth. Wherupon S. Cyprian hath thys sweet saying. *Quod est esca car-*
Cana Dom. ni, hoc anima est fides. &c. That
 which

Habac. 2.

Rom, 1, 17,

Heb, 10, 37.

Iohn, 6, 51,

Cypr. lib. de

Cana Dom. ni,

which meate is to the fleshe, that is sayth to the soule. That which foode is to the body, that is the word to the Spyrite. So that sayth is the bond, which doth so straightly vnite and knit vs vnto Christ, no otherwise then the members are vnited to the heade, whereby we partake his spiritual graces, as the members of mans body receiue nutriment from the head; and in a word, what good things soeuer are necessary for our eternall lyfe, doe flowe and are deriued vnto vs from Christ, as from a most plentiful & wholesom fountaine, & are conueied vnto vs by the instrument of sayth, as by a strong and substantiall Conduit-pype.

It were too long, and not so pertinent to the purpose, to recite all the properties of this liuing faith, whereof we speake: it may suffice therefore to haue shewed you these few notes, and effects thereof, by the due consideration whereof, it shall be easie for any to examine & try themselues as the Apostle speaketh, whether *2, Cor, 13, 5,* they be in the faith or no: & consequently, whether they be true Christians for the first part of *y*. profession: namely for matters of beleefe, which

which consisteth (as hath been shewed,) not onely in beleeuing whatsoever is propounded vnto vs in the holy Scripture, (although that also be a true fayth) but also in the assurance of Gods loue & fauour towards vs, wrought in our harts by the preaching of the Gospel, & sealed by the holy Ghost; whereby we do firmly perswade themselues, that our sins are as vtterly forgiuen vs for Christ his sake, as if he neuer had committed any, and his righteousness as perfectly imputed vnto vs, as if we had performed the same in our own persons. Wherefore to conclude thys first part of our present speech, hee that not onely protesteth with S. Ierome that he dooth abhorre all sectes and names of particuler men, as Marcionists, Montanists, Valentinians, & the lyke, (which like the builders of Babel) haue built vp Churches, Synagogues, and Conuenticles to gette themselues a name, that men might be called after them, Marcionists, Montanists, and such others, hee I say, that loatheth & detesteth sects, and as hee was not baptised in the name of Marcion, Montan, or Valentine, but in the Name of Iesus Christ,

*Dial cont.
Lucifer-
num.*

Gene, 11,

Christ, so refuseth hee to be called a Marcionist, Montanist, or Valentian, or by any name of any man vnder heauen : and therewithall reioyceth in the Name of Christ to be called a Christian, & giuing al doctrines and Gospels the slyp, pitcheth him vpon the doctrine and Gospell of I E S V S, taught by his holy Apostles ; he that can captiuate hys vnderstanding to the obedience of Christ, to belecue hūbly such things as Christ by his Apostles proposeth to hym, albeit hys reason or sence should stand against the same. And not onely so, but also perswadeth & assureth hys own hart & soule, that all the mercifull promises that God maketh in his word, doe belong vnto hym in especiall, and that he is one of that nūber which God hath elected to saluation, and for whose sinnes Christ Iesus the son of G O D was content to die, and to rise again for hys iustification, he that findeth hymselfe to be in this faith, or rather thys sayth to be in hym, and feeleth the fruites & effects thereof, that is, as they are reckoned by the Apostle, Rom. 5. to be at peace wyth God, to haue an entrance vnto grace, to haue
spirituall

2. Cor, 10, 5.

Ephē, 3, 17,

Rom, 5, 12.

spirituall ioy, not onely in prosperitie, but euen in tribulation and affliction; to haue hope that maketh not ashamed; and to haue the loue of God shedde abroad in his hart by the working of the holy Ghost, &c. Thys man, (no doubt,) is in a most sure case for matters of his sayth, and cannot possibly walke awry therein, but may thynke hymselfe a good Christian for thys first poynt, which is for matters of beleefe.

The second part of this Chapter.

T Here followeth the second parte of Christian profession, concerning lyfe and manners; which is a matter of so much more difficultie then the former, by how many more waies a man may be ledde from vertuous lyfe then from sincere sayth, wherein there can be no comparison at all, seeing the path of our beleefe is so manifest, (as hath beene shewed,) that no man can erre therein but of inexcusable wilfulnesse. Which wilfulnes of errour, * the holy Fathers of Christes Primatiue Church, dyd alwaies referre to two principall and originall causes, that is, to pryde and

* See S. Au.
de Vitil. cre
cap 1. Cyp.
Epist. 61.
The two
causes of
heresie.

and ouerweening in our owne conceits, and to malice against our Superiours, for not gyuing our selues contentation to the things that wee desire. Of the first doe proceede new opinions, new glosing, expounding and applying of the Scriptures, preferring our owne iudgement before all other past or present; the contempt and debasing of holy Fathers and Councels, & whatsoeuer prooue standeth not with our owne lyking and approbation.

The doings
of Precis-
matiques.

Of the second fountaine are deriued other qualities conformable to that humor, as are the denying of iurisdiction & authority in our Superiours, the contempt of Prelates, the exaggeration of the faults & defects of our Gouvernours, the impugnation of al byshoplike dignities or Ecclesiasticall eminencie, and especially of that rule wherunto appertaineth the correction of such like offenders: and finally, for satisf-ying this deuilish and pernicious venime of malice, those wicked reprobates do incite & arme the people against theyr spirituall Pastours, they kindle factions against Gods faithfull Ministers, they deuise a new Church, a

new

newe forme of gouernment, a newe kingdome and Ecclesiasticall Hierarchie vpon earth, wherby to bring men in doubt or staggering what or whom to belecue, or whereunto to haue recourse in such difficulties as doe arise.

The obser-
uation of
S. Cyprian.

*Cyp. epist. 65
ad Rogation*

Many cau-
ses of euill
lyfe.

These two maladies I say of pride and malice, haue beene the cause of obstinate error in all Heretiques from the beginning, as sul well noted that holy and auncient Marryr S. Cyprian, when he sayd so long agoe. These are the beginnings & originall causes of Heretiques & wicked Scismaticques, first to please and lyke wel of themselues, and then being puffed vp with the swelling of pryde, to contemne their Gouvernors and Superiors. Thus doe they abandon and forsake the church, thus doe they erect a prophane Altar out of the church against the church. Thus doe they breake the peace and vnitie of Christ, & doe rebel against Gods holy ordination.

Nowe then, as these are the causes eyther onely or principally of erring in our beleefe, most facile and easie (as we see) to be discerned, so of error in lyfe and manners, there are

are many more occasions, causes, of-
springs, and fountaines to be found.
That is to say, so many in number,
as we haue euil passions, inordinate
appetites, wicked desires, or vnlafull
inclinations within our mind, euery
one whereof, is the cause oftentimes
of dysordered life, & breach of Gods
commaundements. For which re-
spect there is much more set downe
in scripture for exhortation to good
lyfe, then to sayth, for that the error
heerein is more ordinary and easie,
and more prouoked by our owne
frailtie, as also by the multitude of
infinite temptations. Wherefore wee
reade that our Sauour Christ in the
verie beginning of hys preaching,
strayght after he was baptised, and
had chosen vnto him S. Peter and S.
Andrew, Iames and Iohn, & some
other fewe Disciples, went vp to the
Mountaine, & there made his most
excellent, famous, and copious Ser-
mon, recited by S. Mathew in three
whole chapters, wherein he talketh
of nothing els but of vertuous lyfe,
pouertie, meekenes, iustice, purity,
sorrow for sinne, patience in suffe-
ring, contempt of ryches, forgiuing
of iniuries, fasting, prayer, repen-
tance,

The effect
of Christes
Sermon.
*Mat. chap. 5
6. and 7.*

tance, entrance by the straight gate, and finally, of perfection, holinesse, and integritie of conuersation, and of the exact fulfilling of euery iote of Gods Law and comādements. He assured hys Disciples with great asseueration, that he came not to breake the Lawe, but to fulfill the same: and consequently, who soeuer should breake the least of hys Commaundements, and shoulde teach men so to doe, that is, should perseuere therein without repētance, and so by hys example drawe other men to doe the like, should haue no place in the kingdom of heauen. Againe, he exhorted them most earnestly to be lyghts, and to shyne by good works to al the world, & that except theyr iustice dyd exceede the iustice of the Scribes and Pharisies, (which was but ordinary and externall) they could not be saued. Hee told them plainly, they might not serue two Maisters in thys lyfe, but eyther they must forsake God, or abandon Mammon. He cryed vnto them *Attendite*, stand attent, and consider wel your state and condition, and then againe. *seeke to enter by the straight gate.* And lastly he concludeth,

*Math, 5, 20**Math, 6, 24**Math, 7, 13**Math, 7, 20.*

cludeth, that the only trial of a good tree, is the good fruit which it yeeldeth, without the which fruit, let the Tree be neuer so faire or pleasant to the eye, yet it is to be cutte down and burned. And that not euery one that shall cry or say vnto him Lord, Lord, at the last day, shall be saued, or enter into the kingdome of heauen, but onely such as did execute in deedes, the will and commaundements of hys Father in thys life. For want whereof, he assured them, that many at that day, who had not onely beleueed, but also doone miracles in hys Name, should be denied, reiected, and abandoned by hym.

Mat, 7, 25.

Mat, 7, 22.

Which long lesson of vertuous lyfe, being the first that euer our Sauiour gaue in publique to his Disciples then newly gathered together, (as S. Matthew noteth,) (hauiug treated some-what before of poynts of sayth, and by some miracles and preaching shewed himselfe to be the true Messias) doth sufficiently teach vs, that we must not only beleue in his name & doctrine, but conforme our liues & actions also to the pre-script rule of his commaundements.

For albeit in Christian Religion,

T faith

A similitude touching faith and works.

faith be the first & principall foundation, whereupon all the rest is to be staied and grounded. Yet as in other materiall buildings, after the foundation is layde, there remaineth the greatest labour, time, cost, cunning and diligence, to be bestowed vpon the framing, & furnishing of other parts y^e must ensue: euen so in thys celestiaall edifice or building of our soule, hauing laid on the foundation and ground of true beleefe, the rest of all our life, time, labor & studies, is to be imployed in the perfecting of our lyfe and actions, and as it were in rayfing vp the wals and other parts of our spiritual building by the exercise of all vertues, & diligent obseruation of Gods cōmandements, without the which it will be to no more purpose for vs to brag of our knowledge in the scriptures, or to say we haue sayth, & looke to be saued as wel as other men, then it wil be to purpose, to haue a foundation without a building vpon it, or a stock or tree y^e beareth no fruite. Which thing S. James (speaking of that historical and dead sayth, whereby the wicked and the very deuils themselues belieue that there is one

G O D)

GOD,) expresseth most excellently in thys fit similitude: *As a bodie without a spirit is dead, euen so (saith he) is sayth without workes.* *Iam, 2, 26,*

Thys poynt of doctrine of vertuous life, & obseruing of Gods commandements, not our sauior Christ alone in hys Sermon, most earnestly vrged, (as hath beene sayde) but hys fore-runner also S. Iohn the Baptist, and his followers the holy Apostles, whereof the one continually called vpo the people to bring forth fruits meete for repentance; the other in all theyr wryting, & no doubt in all theyr Sermons after matter of doctrine and sayth propounded, do proceede to exhortation, & precepts of Christian lyfe. In so much as S. Augustine & other auncient Fathers are of opinion, that the rest of the Apostles, S. Peter, S. Iames, S. Iohn, and S. Iude, perceiuing the loosenes and security of the people in their times, directed theyr writings, cyther onely or principally to thys ende, euen to perswade and enforce the necessitie of good life & conuersation among Christians. Yea and that Saint Paule himselfe, when he concludeth that a man is iustified by sayth without

Math, 3, 8,

Rom, 12, 1.

Ephc, 4, 1,

Rom, 3, 28,

the works of the Law, doth not exclude the workes of charitie, as effects and fruites of fayth, which followe hym that is already iustified in the sight of God, but hee excludeth them as causes of saluation, which goe before him that is to be iustified. Whereby it appeareth, that saint Paul handling the causes of our iustification in the sight of God, is not repugnant or contrary to S. Iames, speaking of the notes and signes whereby we are iustified: that is, (as the worde is taken * els where) declared or knowne to be iust or righteous before men.

Mat. 12. 37.

The sum is, that although good works are not the causes of our saluation, yet they are the way (as it were) & the path that leadeth therunto: because by them, as by certayne marks, we perceiue our selues to haue entered, and to haue proceeded in the way of eternal life. Yea they are the fruites and effects, whereby we testifie and declare both vnto our selues and to others, the truth of that fayth which we professe. And therefore our Sauour Christ willeth vs in y^e gospel, to let our light shine

Colos. 1. 10,

Iam. 2. 18,

Math. 5. 16, before men, that they seeing our good works,

works, may take occasion therby to glorifie our heavenly Father.

And his holy Apostle Saint Iames, *Iam, 2, 18,*
byddeth those carnall and sensuall Christians, that stood so much vpon the onely name of faith, to shew hym theyr fayth by their works, that is, they should declare & testifie vnto men (as I haue sayde) the fayth which they professed, by the fruites thereof. To men (I say) cause men which iudge but by the outwarde appearance onely, cannot know the goodnes of a Tree, but by the good fruite which it yeeldeth; they cannot discerne the inwarde fayth but by the outward workes. But as for God, that searcheth the secrets of the hart and raynes, it needeth not that we should shewe him our fayth by our works, nor may we looke for iustification at his hands by the best of them, for the might we haue whereof to boast, but there is no boasting with God, & therefore no iustifying by works in hys sight. Yet notwithstanding, the Lord requireth good works at our hands, to the end that hymselfe myght be glorified, our needie bretheren relieued & comforted, others gained & wonne by

Mat, 7, 16,

Rom, 4, 2,

** 1. Pet. 2, 12*

** 1. Cor. 9,*

1. 23.

our example, to the embracing of the same fayth and Religion which we professe : our owne fayth exercised and strengthened, & our calling & election made sure & confirmed.

2, Pet, 1, 10.

And it is very requisite y^e the children of God, which are bought with so high a price, as with the blood of Iesus, shold glorify god both in soule & body, because they are redeemed both in soule & body, and not lyue vnto theselues, but vnto him which dyed and rose againe for them.

1, Pet, 1, 18.

1, Cor, 6, 20.

2, Cor, 5, 15

Ephe, 1, 4,

Ephe, 2, 10.

Luke, 1, 74.

This is the end of our election before the foundations of the worlde were layde, as the Apostle testifieth, Ephes, 1, 4, euen that we should be holie and blamelesse before hym in loue. Thys is the ende of our creation, as the same Apostle witnesseth, Ephesians, 2, 10. Where he saith that we are Gods workmanship created in Christ Iesus vnto good workes, wherein he hath ordayned that wee should walke. This is the end of our redemption, as old Zachary prophesied. Luke, 1, 74, 75, that beeing redeemed and deliuered from all our spirituall enemies, and from eternall destruction wherunto we were subiect, we should serue God without feare,

feare, in holines and righteousnesse before hym all the daies of our lyfe. Finally, this is the ende of our vocation. For God hath not called vs to vncleannesse, but vnto holinesse, and as he that hath called vs is holy, so must we be holy in all maner of cō- uersation. And it cannot be that they which are truely iustified, that is to say, made righteous by a liuely faith in Christ, should not also in some measure be sanctified, that is, made holy by a faithfull lyfe in hym.

1, Thes. 4, 7
1, Pet. 1, 15,

Let not men therefore deceiue themselves with the onely name & shadow of faith, without the nature and substaunce thereof. Let them not promise vnto themselves euerlasting life, because they knowe y true God, and whō he hath sent Iesus Christ : but let them remember how Christ hys Apostle whom he deerely loued, expoundeth that saying, when hee wryteth. By thys we knowe G O D (*truly*) if we keepe his commaundements : and whosoever sayth that ke knoweth hym, and yet keepeth not his commaundements, is a liar, and the trueth is not in hym. For as it is a true saying, and by all meanes worthy to be receiued, that Christ

1ohn, 17, 3.

1, 1oh, 2, 3, 4

1, Tim, 1, 15

*Titus. 3, 8,**Gre. in hom.
29. in Euā.
Iohn 20.**Titus, 1, 16.**1. Ioh. 2, 4,*

Iesus came into the worlde to saue sinners : so is it as true a saying, and no lesse worthy to be affirmed, that they which haue belieued G O D, shold be careful to shew forth good works. S. Gregory vppon the words of Christ to S. Thomas, *Blessed are they who haue not seene, & yet haue belieued*, hath a notable discourse to thys purpose. If any (sayth he) infer heereof, I belecue and therefore am blessed, and shall be saued, he sayth truely, if hys life be aunswerable to hys beleefe : for y a true faith dooth not contradict in maners, the things which he professeth in words. For which cause, S. Paule accuseth certaine false Christians, in whom he founde no vertuous lyfe aunswerable to theyr profession ; that they confessed God in words, but denyed hym in theyr deedes. And S. Iohn auocheth, that who soeuer sayth he knoweth God, and keepeth not his cōmaundements is a lyar. Which beeing so, we must examine the trueth of our sayth by consideration of our lyfe : for then and not otherwise we are true Christians, if wee fulfill in works, that wherof we haue made promise in words. That is, in the

the day of our Baptisme, we promised to renounce the pompe of thys world, together with all the workes of iniquitie; which promise, if wee performe now after Baptisme, then are we true Christians, and may be ioyful. But contrariwise, if our life be wicked, and contrary to our profession, it is sayd by the voyce of truth it selfe. Not euery one that shall say to me Lord, Lorde, shall enter into the kingdom of heauen. And again, why doe ye call me Lord, Lord, and doe not performe the things y^e I tell you. Here-hence it is, that God complained of his old people the Iewes, saying : *This people honoureth mee with their lips, but their harts are far off from me.* And the Prophet Dauid of the same people. They loued him with theyr mouth, & with their tongues they lyed vnto him. Wherefore let no man presume to say hee shal be saued, if sayth and good lyfe be diuorced and put a sunder, which S. Chrysostome noteth, by the woful and heauy chaunce and iudgement that happened vnto him, who in the gospel was admitted to the feast of christian sayth and knowledge, but for lack of the ornament or garment

What we
promised in
our Bap-
tisme.

Math. 7.

Esay. 29.17

Psal. 78.

36, 37.

of good lyfe, was most contumeliously depriued of his expectation.

Chris. hom, 9.
in Iohn. Of whom S. Chrysostoms words are these. He was inuited to the feast, and brought vnto the table, but for

“ that by his foule garment he disho-
 “ noured our Lorde that had inuited
 “ him : he was not onely thrust from
 “ the Table and banquet, but also
 “ bound hand & foote, and cast into
 “ vtter darknes, where there is eternall
 “ weeping and gnashing of teeth.

Wherefore let vs not (deere bretheren) let vs not I say deceiue our selues, and imagine that our deade and vnfruitfull sayth wil saue vs at the last day : for except wee ioyne pure lyfe to our beleefe, and in thys heauenly vocation of ours, do apparel our selues with the woorthy garments of vertuous deedes, whereby we may be admitted at the mariage day in heauen : nothing shall be able to deliuer vs from the damnation of this miserable man, that wanted hys wedding weede.

2. Cor. 5, 1, 2 Which thing S. Paul wel noteth, when hauing said, we haue an euerlasting house in heauen, not made with mens hands, he addeth presently thys exception, *Si tamen vestiti et*

non nudi inueniamur. That is, if we be found at that day well apparelled and not naked. Would God euery Christian desirous of his saluation, woulde ponder well thys discourse of S. Chrysostome.

And so wyth thys alone to conclude our speech in thys Chapter, without allegation of further matters or authorities, (which are infinite to this effect) it may appeare by that which hath already beene sette downe, wherein the true profession of a Christian consisteth: & therby each man that is not partial, or blinded in hys owne affection, (as many are) may take a view of his state and condition, and frame vnto himselfe a very profitable coniecture, how he is lyke to speede at the last accounting day. That is, what profit or damage he may expect by his knowledge & profession of Christian Religion. For as to him that beleeueth soundly, and walketh vprightly in hys vocation, performing effectually euery way hys professed duety, there remaine both infinite and inestimable rewards prepared: so to him that strayeth aside, & swerueth from the right path of fayth & life prescribed
vnto

The conclusion of this chapter.

vnto hym, there are no lesse paynes and punishments reserued.

For which cause, euery Christian that is carefull of his own saluation, ought to fixe hys eyes very seriouſlie vpon them both : and as in beleefe to shewe hymselfe constant, firme, humble and obedient : so in life & conuersation, to bee honest, iust, pure, innocent and holy.

And for this seconde poynt concerning lyfe and maners, hath bene already hadled in my former booke, (which as I vnderstand is imprinted in England) I shal need to wade the lesse in further discourse heereof. But for I haue been admonished by the wrytings of dyuers, howe my former booke hath been disliked in two speciall poynts ; first, that I speake so much of goods works, & so little of fayth : secondly, that I talk so largely of Gods iustice, and so briefly of hys mercy, whereby the consciences of many haue bene offended : let the last chapter going before of beleefe and lyfe aunswere the first, and that which immediatly followeth, serue for the latter obiection, and so I doubt not, but a Christian man may be thorowly resolved.

OF THE ONELY IMPE-
DIMENT THAT IS WONT
TO LET SINNERS FROM
Resolution.

*Which is, the mistrust and diffidence
in Gods mercie, through the mul-
titude and greuousnes of
their offences.*

CHAP. VI.

AMong all other the most
greuous and perrilous co-
gitations, which in thys
world are accustomed to
offer themselues to a minde intang-
led and loden with great sinnes, this
vsually is the first, (through the na-
ture of sinne it selfe and crafty sug-
gestion of our ghostly enemy,) to
fall into distrust & dispayre of Gods
mercy. Such was the cogitation of
most vnhappy Caine, one of the first
inhabitants of the earth, who after
the murder of his own onely Bro-
ther, and other sinnes by him com-
mitted, brake into that horrible and
desperate speech, so greatly offenseive
vnto his Lord & Maker, *Mine ini-
quitie is greater then that I may hope
for*

Dispaire, an
ordinarie
temptation
to the grea-
test sinners.

Caine.

Gene, 4.

Iudas.

Math, 27,

The ship-
wrack of
soules ouer-
laden with
sinnes.

Prou, 18,

for pardon. Such was in lyke manner the desperate conceite of wicked Iudas, one of the first of them that were chosen to the peculier seruice of our Redeemer; who feeling hys conscience oppressed with manifold iniquities, and most of all with the proditiō of hys own Lord & Maister, tooke no other way of amendment or redresse, but to destroy him selfe both in body and soule, adioyning onely these words, ful of miserable distrust & desperation, *I haue sinned in betraying the innocent and iust blood.* By which words & most wretched end, hee more greeuously offended and iniured hys most louing and merciful Sauour, then by all hys former iniquities committed against hym.

Thys then (most louing brother) is the first and greatest Rock, whereat a sinfull soule ouerburdened with the charge of her own iniquities, & tossed in the waues of dreadfull cogitations, by the blastes & stormes of Gods threatens against sinners, doth cōmonly make her shipwrack. That is, that most horrible depth & dungion, wherof the holy scripture saith; *The impious man, when hee is come*

come into the bottom & profundity of
his sinnes, contēneth all. That is y^e re-
mediles sore, & incurable wounde,
wherwith God himselfe charged Ie-
rusalem, when he sayde, *Insanabilis* Jerem, 3,
fractura tua: thy rupture is irreme-
diable. And the Prophet Michaëas
considering the same people, thorow
the multitude of their wickednes, to
encline nowe to dispaire of Gods
goodnes towards them, brake forth
into this most pittiful cōplaint; For
this wil I weepe & lament extreame- Mich, 1.
ly, I wil stryp off my clothes & wander
naked: I wil rore like vnto Dragons,
and sound out my sorow at Struthions
in the desert, for that the wounde and
malady of my people is aesperate.

This is that great and maine im- The misery
pediment, that stoppeth the con- of despera-
duits of Gods holy grace, from flow- tion.
ing into the soule of a sinfull man.
This is the knyfe that cutteth in sun-
der all those heauenly and blessed
cordes, wherewith our sweet Lorde
and Sauour endeuoureth to drawe
vnto repentance the harts of sinners,
saying by his Prophet, *I wil pul them* Hosea, 11,
vnto me, with the chaines of loue and
charitie. For by thys meanes euerie
sinful conscience commeth to aun-
swer

Jerem, 2.

Ephe, 4.

The thing
wherin God
most de-
lighteth, is
mercie.

swere almighty God, as did Ierusalē, whē being admonished of her sins, and exhorted by hys Prophet to amendement of lyfe, she sayd, *Desperans, nequaquam faciam*, I am become desperate, I will neuer thinke of any such thing. To which lamentable estate when a sinfull man is once arriued, the next step hee maketh, is, (for auoyding al remorse & trouble of cōscience) to engulfe him selfe into the depth of all detestable enormities, & to abandon his soule to the very sinck of al filth & abominations, according as S. Paul said of the Gentiles in lyke case, *That by despaire they deliuered theselues ouer to a dissolute life, thereby to commit all manner of vncleannes*. Which wicked resolution of the impious, is the thing, (as I haue noted before) that most of all other offences vpon earth, dooth exasperate the ire of GOD, depriuing his diuine Maiestie of that most excellent propertie, wherein he chiefly delighteth & glorieth; which is, hys infinite and vnspeakable mercy. This might be declared by dyuers and sundry examples of holy writ, howbeit two onely shall suffice for thys present.

The

The first is of the people of Israel, not long before their banishment into Babilon, who being threatned from God by the Prophet Ieremie, that manifold punishments were imminent ouer their heads, for their greuous sinnes committed against his Maiestie, began (in sted of repentance) to fall to desperation, and consequently, resolved to take that impious course of all dissolute lyfe, alledged before out of S. Paule : for thus they aunswered God exhorting them by his threatnes to reforme their wicked liues. *We are now growne desperate, and therefore we will heereafter follow our own cogitations, and euery one fulfill the wickednesse of hys owne conceite.* Wherat God stormed infinitely, and brake forth into thys vehement interrogatiō; *Interrogate Gentes, quis audiuit talia horribilia?* Ierem, 48, Aske and enquire of the very Gentiles, whether euer among thē were heard any such horrible blasphemies.

A desperate resolution.

And after thys, for the more declaration of thys intollerable iniurie heerein offered to hys Maiestie : hee commaunded the Prophet Ieremie to goe forth out of his owne house, and to gette him to a Potters shop, which

which in y^e Village was framing hys vessels vpon the wheele. Which Ieremie hauing done, he sawe before his face a pot crushed & broken by the Potter al in peeces vpon the wheele, and thinking thereby that the vessel

A meruai- had been vtterly vnprofitable & to
lous exam- be cast away, he sawe the same clay
ple of Gods presently framed againe by the Pot-
clemencie. ter into a newe vessell, more excel-

“ lent then before. Wherat he meruai-
“ ling, God sayd vnto him ; Dost not
“ thou think (Ieremy) that I can doe
“ with the house of Israel, as this Pot-
“ ter hath doone with his Vessell ? or
“ is not y^e house of Israel in my hands,
“ as the clay in y^e hands of this craftes-
“ man ? I wyll denounce vpon a sud-
“ daine against a Nation & kingdom,
“ that I will roote it vp and destroy it,
“ and if that Nation or Kingdome do
“ repent from theyr wickednes, I also
“ will repent mee of the punishment
“ which I intended to lay vpon them.

And thē he proceedeth forward, declaring vnto Ieremie the exceeding grieve & indignation which he conceiueth, that any sinner whatsoeuer, should dyspaire of mercy and pardon at hys hands.

The second example is, of y^e same people

people of Israel, during the tyme of their banishment in Babilon, at what time, being afflicted with many miseries for theyr sinnes, & threatned with many more to come, for that they changed not the course of their former wicked conuersation: they began to dispaire of Gods mercy, & to say to the Prophet Ezechiell that lyued banished among them, & exhorted them to amendement vppon assured hope of Gods fauor towards them; *Our iniquities and sins doe lye greuously vpon vs, and we languishe in them: and what hope of life then may we haue?* At which cogitation and speech, God being greatly moued, appeared presently to Ezechiel, and sayd vnto hym, *Tell this people I doe lyue saith the Lord God of hostes, I wishe not the death of the impious, but rather that he should turne from his wicked waies and lyue. Why will the house of Israel die in their sinnes, rather then turn vnto me.* And then he maketh a large & vehement protestation, that how grieuously soeuer any person should offend hym, and how great punishments soeuer he shall denounce against hym, yea, if he had giuen expresse sentence of death

An other example of Gods wonderful mercie.

Ezech, 33.

* Iudgment
& iustice to
be vsed in
true repen-
tance, that
is, iudgmēt
vppon our
selues, & iu-
stice toward
others.

death & damnation vpon him, yet
*Si egerit penitentiam a peccato suo,
feceritque iudicium et iusticiam :*
that is, if he repent himselfe of hys
sinnes, & exercise *iudgement and
iustice for the time to come, *all his
sinnes that he hath committed shal be
forgiuen him* (sayth almighty God,) *for that he hath done iudgement and
iustice.*

And thys nowe might be suffici-
ent, (albeit nothing els were spoken)
for remoouing thys first obstacle &
impedimēt of true resolution, which
is the despaire of Gods infinite good-
nes and mercy. Neuerthelesse, for
more euident cleering and demon-
stration of thys matter, and for the
greater comfort of such as feeble the-
selues burdened with the heauie
weight of their iniquities committed
against his diuine Maiestie : I haue
thought expedient in thys place, to
declare more at large, this aboun-
dant subiect of endlesse mercie, to-
wards al such as wil truely turne vn-
to him ; in what tyme, state, condi-
tion, or age soeuer in this lyfe, which
shal be shewed and sette downe by
these four poynts and parts that doe
ensue.

Four parts
of thys
Chapter.

*The first part, touching the loue that
God beareth towards man.*

FIrst of all, by the infinite and incomprehensible loue y^e almightie God beareth vnto man, which loue is alwaies y^e Mother of fauor, grace, and mercy. If you demaund of mee in what sorte I doe prooue that the loue of God is so exceeding great towards man, I answer as the Cosmographer is wont to doe, who by the greatnes & multitude of y^e streames and Riuers, doth frame a coniecture of the Fountaine from which they flowe, The proper Riuers which are deriued and doe run forth of loue, are good turnes and benefits, which seeing they are infinite, endlesse and inestimable, bestowed by God vpon man, (as in the place before hath beene declared, and the whole vniuersall frame of thys world doth abundantly beare witnes,) it followeth most euidently, that the origine, fountaine, & wel-spring of al these fauours, graces, and good turnes, must needes be infinite, immeasurable, and far surpassing all compasse of mans vnderstanding.

If

Iob, 7.

Wisd, 11,

I.
The first
cause why
God loueth
vs, for that
he is our
Creator, &
we are hys
own works.
Ezech, 18.

If you require of me the cause & reason, why Almighty God should so wonderfully be affected towards man, I can directly yeelde ye none at all, but rather meruaile thereat with holy Iob, why so soueraigne a Maiestie should set his hart vpon so base a subiect. Notwithstanding, the holy Scripture seemeth to alledge one principal reason of his loue, when it sayth; *Nihil odisti eorum que fecisti, et parcis omnibus, quia tua sunt Domine, qui diligis animas.* That is, Thou (ô Lord) which louest soules, canst not hate those things which thou hast made, but dost vse mercie towards all men, for that they are thyne. And the lyke manner of reasoning vscth God himselfe, when he sayth by the Prophet Ezechiel: *Behold, all soules are mine*, and heere vpon he inferreth a little after, *Numquid Voluntas mea est mors impij*: Can I haue the wil to damne a wicked man, seeing y his soule is mine, created & redeemed by me? as who would say, thys were a case against all order and equity. And the reason of this maner of speech & argument is, for that euery man naturallie is inclined to loue the things that be of hys

his own making. So we see, that if a man haue an Orchard, wherein be great varietie of Trees & plants, yet if there be but one of his own peculiar grafting, that flourisheth & prospereth well: he taketh more delight therein, then in any of the rest, for that it is hys owne workmanshpy. So in lyke manner, if a man haue a Vineyard of his owne planting and trimming. For which respect the ho-

Euery man
gyuen to
loue hys
owne.

lie Prophet Dauid, finding himselfe and the whole kingdome of Iurie in great affliction & calamity, thought noother meanes so forcible to draw God to compassion and commiseration of theyr case, as to cry out to hym in this maner; *Thou which gouernest Israel, looke towards vs & be attent. Thou hast brought forth a Vineyard out of Egypt, thou hast purged the same from Gentiles, and hast planted it. Thou O God of all power, turne towards vs, looke vpon vs from heauen, and visite this thy Vineyarde which thine owne right hande hath planted.* The like maner of perswasion vsed the holy Prophet Esay to moue God, when he said; *Looke vpon vs I beseech thee, O Lorde, which are the worke of thine owne hands.*

Psalm, 79.

But

The confidence of Iob,
in that God
had made
him.

Dispaire of Gods mercy.

But aboue all other, the blessed man Iob, standeth as it were, in argument and dysputation with God about thys matter, saying, haue not thy hands made me? haue they not framed me of clay and earth? hast not thou compacted me as cheese is made of mylke? hast not thou knyt my bones and sinewes together, and couered my fleshe with skyn? hast not thou giuen me lyfe, and conserued my Spyrite with thy continuall protection? how soeuer y^e seeme to dissemble these matters & hide the in thy hart, yet I know that thou remembrest them all, and art not vnmindful of them. By which wordes thys holy man signified, that albeit god suffered him greatly to be tempted and afflicted in thys lyfe, so farre soorth as hee might seeme to haue forgotten him, yet was he well assured that his diuine Maiestie coulde not of his goodnes forsake or despise him, for that he was his creature, & the proper workmanshype of hys own hands. In which very name of *workmanship*, holy Dauid tooke such great comfort, considering that the workman cannot chuse but be louing and fauourable towards hys owne

owne worke, (especially so excellent and bountifull a workman, as is almighty God, towards a work made as man is, to his own shape & likeness,) that in all his necessities, yea euen in hys greatest infirmities of fleshe, and most grieuous offences committed against hys Maiestie, he conceiueth most assured hope of mercy and pardon, vpon this consideration, that he was his workmanship, and consequently wel knowne to his diuine wisdom, of how brittle & infirme a mettall he was made. For thus at one time among other, he reasoneth of thys matter. Looke how far distant the East is from the West, so far off hath God remoued our iniquities from vs. Euen as a father dooth take compassion of hys own chyl dren, so doth the lord take mercy vpon vs, for that he wel knoweth the mould wherof we are made, and doth remember that we are nothing els but dust.

The assured hope Dauid had, in that he was gods workman- shyppe.

Psalm, 102.

“
“
“
“
“
“
“
“
“

In which discourse, the holy Prophet maketh mention of two things that did assure hym of Gods mercy, the one, that God was hys Creator, and maker, and therby priuie to the frailty of hys constitution & nature,

2.
The second
reason of
assurance of
Gods loue,
for that he
is our Fa-
ther.

the other, that he was hys Father, whose property is to haue compassion on hys chyldren; and thys is a second reason, more strong & forcible perhaps then the former, why euery man may be most assured of pardon that hartily turneth vnto almighty G O D; considering that it hath pleased his diuine Maiestie, not onely to be vnto man a Creator, (as he is to all other things,) but also a Father, which is the title of the greatest loue and coniunction, that nature hath left to things in this world. Wherof a certaine Phylosopher sayd well, that no man coulde conceiue the loue of a Parents hart, but hee only y had a chyld of hys owne. For which respect, our Sauour Christ to put vs in minde of this most seruente loue; and thereby as it were, by one fire to enkindle another within our harts, dyd vse oftentimes & ordinarily, to repeat thys sweete name of Father in his speeches to hys followers; and thereupon founded dyuers most excellent and comfortable discourses; as at one time when he exhorted them from ouer-much care and worldly solicitude: hee addeth thys reason; *Your Father in Heauen*

*Math. 5.6.
7,8, &c.*

Math. 6.

knoweth

knoweth, that you haue neede of these things. As who would say, hee knowing your wants, & being your Father, you shall not neede to trouble your selues with too great anxiety in these matters, for that a fathers hart cannot but be prouident and carefull for hys chyldren. The lyke deduction maketh hee in the same place, to the same effect, by comparison of the byrdes of the ayre, and other irrefonable creatures; for which, if God doe make (sayth he) so abundant prouision, as all the whole world may witnesse that hee doth: much more carefull wil he be to prouide for men that are his own chyldren, which are more deere vnto hym then any other terrestiall thing created.

All which speeches and reasons of our Sauour, are deriued from the nature and property of a Parent, which cannot but affect & loue his chyldren; especially such a Father, whom Christ calleth celestiall, who in thys perfection of true fatherlie loue, so far exceedeth all earthly Parents put together, as in power, clemencie & goodnes, almighty God surpasseth the infirmity of hys feeble

What a Father God is.

Gala, 4.

Esay, 63.

Christes comfortable
embassage.

Iohn, 20.

creatures. Such a father, as hath not onely gyuen lyfe and beeing vnto hys chyldren, but also (as S. Paule sayth,) hath poured into theyr hartes the diuine spirit of hys onely eternall Sonne, styrring them vp to most assured cōfidence & inuincible hope, in hys fatherly goodnes & protection. And vppon assurance of thys hope, haue as well sinners as Saints from the beginning, fled vnto hym confidently vnder thys title of paternitie, and neuer were deceiued. So the Prophet Esay, as wel in hys own name, as in the name of the sinfull people of Israel, doubted not to cry, *Thou art our Father, Abraham hath not knowne vs, and Israell is ignorant of vs: Thou O Lord, art our Father, thou art our Redeemer.* And to confirme thys assuraunce vnto vs, Christ sent that most sweet & comfortable embassage vnto hys Disciples, presently vpon his resurrection: *Goe and tell my bretheren, that I doe ascend vnto my Father, & vnto your Father: vnto my God, and vnto your God.* By which words of Father, and God, the one of loue and the other of power: the one of will, the other of abilitie, hee tooke away al doubt

of

of not speeding, frō each man that should make recourse to this merciful Lord and Father. God himselfe also, after many threatens vsed by the Prophet Ieremie against the people of Israel for theyr sinnes, in the end, least they should dispaire, turneth about hys talke, & changeth his stile, assuring them of many graces & fauours, if they would returne vnto him; telling the house of Israel, that hee had loued her from the beginning, and had sought to drawe her vnto hym by threatens, to the end he might take mercy vpon her, & that now he intended to builde her vp againe, to adorne her with ioy & exultation, to gather her children from all corners of the earth, to refresh them with the waters and Riuers of lyfe, and all this (saith he) *Quia factus sum Israelis Pater*: for that I am become now a father to Israel. And in the same place to wicked Ephraim (the head Citty of the rebellious kingdome of Samaria,) he sayth, *Ephraim is becom my honorable son, my delight, & deerly beloued child, therefore my bowels are mooued with compassion vpon him, and in aboundance of mercy will I take pittie of him.* So

How greatly
y^e respect
of a Father
mooueth
G O D.

Ierem. 31,

much attributed God to this respect of beeing a father vnto Israel and Ephraim, and of theyr being his children : that for thys cause onely (notwithstāding their infinite enormous sinnes) his bowels of endlesse mercy were moued with loue & compassion towards them.

Luke. 1.

And these are those tender & mercifull bowels, which holy Zacharie father to S. Iohn Baptist, protesteth to be in almighty God towards man kind that had offended hym, These are those which were in y good old father mentioned in the gospel, who being not onely offended but also abandoned by his younger sonne, yet after he saw him return home again, notwithstanding hee had wasted all hys thrift & substance, & had wearied out hys body with wicked lyfe, he was so far off from disdainning to receiue hym, as hee came foorth to meete with hym, sel vpon his necke & kissed hym for ioy : adorned him with newe apparel and rich Iewels, provided a solemne banquet for him, inuited his friends to be merry with hym, & shewed more exultation & triumph for his return, then if he had neuer departed from hym.

The fathers
liberall hart
to the pro-
digall Son.

By

By which parable, our Sauour Christ endeouored to set forth vnto vs, the incomprehensible mercy of his heauenly father towards sinners, in which respect he is truly called by hys Apostle *Pater misericordiarum*, 2. Cor. 1.

the father of mercies. For that (as S. Bernard well noteth) this sea & Ocean of mercies, doth flow peculiarly from the hart of a Father, which cannot be sayde so properly of the gulfe and depth of his iudgements. For which cause he is called in scripture the God of iustice & reuenge, and not the Father. And finally, thys blessed name of father in God, doth import vnto vs by Gods owne testimony, al sweetnes, al loue, al friendship, all comfort, all fatherly prouidence, care & protection; all certainty of fauour, all assurance of grace, all security of mercy, pardon, and remission of our sins, when soeuer vnfainedly we turne vnto hym.

*Ber. Ser. 5,
de natal.*

Psalm. 35,

What the
name of fa-
ther doth
import.

And in thys poynt hys diuine Maieftie is so forward and vehement, to giue vs assurance, that being not content to set foorth hys loue vnto vs by the loue of a fathers hart, hee goeth further, and protesteth vnto vs, that hys hart is more tender towards vs

Esay. 49.

in thys behalfe, then the hart of any mother can be to the onely child & infant of her owne wombe. For thus he sayth to Sion, which for her sins began to doubt least he had forsake her; *Can the Mother forget her owne infant, or can she not be mercifull to the childe of her owne wombe? if shee could, yet can I not forgette or reiect thee: behold, I haue written thee in the flesh of mine owne handes.* And thys, for so much as G O D is called our Father.

The thyrd
argument
of Gods
loue, the gi-
uing hys
son for vs.

There remaineth yet a third consideration, which more setteth forth Gods inestimable loue, then any of the other demonstrations before handled. And that is, that he gaue the lyfe and blood of hys onely begotten & eternal sonne, for purchasing & redeeming vs when we were lost; a price so infinite and inexpressible, as (no doubt) hys diuine wisdom would neuer haue giuen, but for a thing which he had loued aboue all measure. Which our Saviour himselfe that was to make the payment, doth plainly signifie, and therefore also seemeth as it were, to wonder at such a bargaine, when he sayth in the Gospel; *So deere hath God*

Iohn. 3.

God (*my Father*) loued the worlde,
that he hath giuen for it his onely be-
gotten sonne. In which words he as-
cribeth this most wonderful dealing
of hys Father, vnto the vehemencie
and exceeding aboundance of loue,
as doth also his deereft Disciple and
Apostle S. Iohn, saying : In this ap- *1. Iohn, 4,*
peareth the great loue and charitie of “
God towards vs, that he hath sent “
hys onely begotten Sonne into the “
world, to purchase life for vs. In this “
(I say) is made euident his exceeding Christ was
charitie, that we not louing him, he gyuen for
loued vs first, and gaue his own son loue.
to be a raunsome for our sins. Wher “
vnto also the holy Apostle S. Paul a- “
greeth, admiring in like manner the “
excessiue loue of god in these words, “
God doth meruailously commende *Rom, 5,*
and set forth hys great loue vnto vs, “
in that we being yet sinners, he gaue “
his son to the death for our redemp- “
tion. And in another place, framing “
out, as it were, a measure of Gods
mercy by y^e aboundance of his loue,
sayth thus; God who is rich in mer- *Ephe, 2,*
cie, through the exceeding loue “
which he bore vnto vs, wee beeing “
dead in sin, he reuiued vs in Christ, “
and raysted vs vp euen vnto heauen, “

“ making vs to sitte downe there with
 “ hym, to the end he might declare to
 “ all ages & worlds ensuing, the most
 “ abundant riches of hys grace and
 “ goodnes towards vs.

The con-
 clusion of
 thys poynt
 made by S.
 Paule,

Titus. 3.

Thys was the opinion of that no-
 ble Apostle S. Paule, and of all hys
 coequals, Apostles, Euangelists, Dis-
 ciples and Saints : that this work of
 our redemption, proceeded only frō
 the inflamable fornace of Gods im-
 measurable loue. And therefore to
 make no other conclusion heereof,
 then that which S. Paule hymselfe
 doth make, If God haue not spared
 his owne proper and onely begot-
 ten sonne, but hath giuen him vp to
 “ death for gayning vs vnto hym, how
 “ can it be, that with him he hath not
 “ giuen vs al other things. If when we
 were hys enemies, and thought not
 vpon hym, hee sent to seeke vs so di-
 ligently, by such a messenger as hee
 loued so deerely, allowing hym to
 lay downe a price for vs which he so
 infinitely esteemed : what shall we
 thinke that he wil doe vnto vs now,
 (wee being made hys owne by our
 redemption,) if we return willingly
 vnto hym : when our receiuing shal
 cost hym nothing els, but onely a
 mer-

Rom. 5.

mercifull looke vppon vs : which is not so much from the infinite bowels of hys bottomlesse mercie, as is one droppe of water from the most huge gulse of the maine Ocean sea. And thys shall suffice for the first poynt of Gods loue, declared vnto vs by the three most sweet and comfortable names and respects of Creator, Father, and Redeemer.

The second part : how God expresseth his loue towards sinners.

N Ext after which, we are to consider in what manner God is accustomed to expresse & declare thys loue of hys, in his dealings and proceedings towards sinners. And first of al the wise man (hauing had long experience of thys matter,) beginneth to describe and sette soorth in thys sort, saying vnto God hymselfe, *Thou (O Lorde) doost dissemble the sinnes of men, to giue vnto them tyme of repentance.* And then when they will not vse thys benefite of hys forbearing, but wil needes enforce him to punish and correct them, he sayth further of thys correction : *Such as wilfully*

Wisd. 11.

Wised. 12.

Two rare
poynts of
clemencie
in God.

Esay, 30.

*Tert. in A-
pol. cap. 2.*

wilfully doe runne astray (O Lord) and will not turne vnto thee, thou dost correct them sweetly by little & little, admonishing and exhorting them to leaue theyr sinnes, and to beleue in thee. These two poynts then of exceeding clemencie, by the testimonie of the wiseman, are founde in Almighty God; first, to wincke at the wicked lyfe of men, and to expect theyr conuersion with vnspeakeable patience and longanimitie, according as also the Prophet Esay beareth witnesse, adioyning the cause thereof in these words; *The Lorde doth attend your conuersion, to the end he may take mercie on you, and thereby be exalted.* And secondly, for the same respect when he is enforced by reason of his iustice to chastise them, yet doth he the same with such moderation and mildnes, as alwaies in this life hee reserueth place of pardon. And to these two we may adioyne yet a third property of his mercie, more admirable (perhaps) then the former • which is, (as Tertullian excellently noteth,) that he being the partie offended, yet first and principally desireth reconciliation: he hauing receiued the wrong & iniurie, yet

yet doth he most busily intreate for God that is
amicie & attonement. And where-offended,
as in all ryght and equitie, he might seeketh at-
denie vs pardon, and for hys power tonement
take reuenge of vs at hys pleasure, with vs.
yet doth he not onely offer vs peace
of hys owne accorde, but also sueth
vnto vs by all meanes possible to ac-
cept thereof, humbling (in a certaine
manner) hys diuine Maiestie to our
basenes and vilitie : and behauing
himselſe in thys respect, as a Prince
that were enamoured of hys bond-
ſlaue and abieſt ſeruaunt.

Thys might be declared by many
of hys own ſpeeches and doings in
holy Scripture, but one place out of
the Prophet Eſay ſhall ſerue for all :
where Almighty G o d ſo earneſtly
wooeth ſe conuerſion of Ieruſalem,
as no louer in the world could vtter
more ſignes & testimonies of a hart
inflamed & ſette on fire with loue, Gods woo-
then he dooth towards that Cittie ing of Ieru-
which ſo highly had offended hym, ſalem.

For firſt, after many threatens poured
out againſt her, if ſhe dyd not re-
turn, leaſt ſhe might perhaps fall in-
to deſpayre, he maketh this proteſta-
tion in the beginning of hys ſpeech,

Eſay, 25.

Indignatio non eſt mihi, &c. Angry

Hys prote-
station.

Hys cunc-
tation.

His chiding.

Hys fayre
speech.

I am not (ô Ierusalem) but whatso-
euer I haue spoken, I haue spoken
of good wil and loue. Secondly, hee
entreteth into this dyspute, and doubt
with hymselfe about punishing her
for her sinnes, what shal I do? *Shall*
I treade her vnder my feete and put
her to the fire? or els will she stay my
puissaunt hand, and make peace with
me, will she (I say) make attonement
with me? After which doubt and
cunctation, he resolueth himselfe to
change hys manner of stile, & to sal
a lyttle to chyde with her, and then
he sayth; *Harken O ye deafe inhabi-*
tants of Ierusalem, looke about ye, yee
blinde folke that will not see: who is
blind and deafe but my seruauant, that
wil not regarde or listen to the Mes-
sengers which I sende? O thou which
hast open eares, wilt thou not heare?
And then a lyttle after he beginneth
to smooth and speake faire againe,
saying; *Euer since thou hast beene*
gracions and glorious in mine eyes, I
haue loued thee, and for thy soule wil
I giue whole Nations. Feare not, for
that I am with thee. Wherwith shee
beeing little or nothing mooued, he
returneth to a sweet maner of com-
playnt, saying; *Thou hast enthrall'd*
me

me by thy sins, and with thine iniquities thou hast greatly afflicted mee. Hys complaint.

Which beeing sayde, and she somewhat moued thereby to loue him as it seemeth, he turneth vnto her with thys most comfortable and kynde speech; *I am he, I am he, which cancelleth thine iniquities for myne own sake,* Hys kynde speech.

& wil neuer think any more vpon thy sins. All which being done, & they now reconciled, and made fast friends together, his diuine Maiestie beginneth a very louing conference (as it were) and sweet expostulation wyth her, sayiug in these words, *Call thou to memory the thinges that are* Hys conference.

past, and let vs iudge our selues heere together. Tell mee if thou haue any thing wherby thou maist be iustified. Thy first Parent was a sinner, &c.

Wherat she being ashamed, & hauing nothing in the world to answer for her selfe; almighty God comforteth her, and knitterh vp y whole matter in thys most kind and amiable sort. Feare not, for I will poure out my spirite vpon thee, and vppon thy seede, and my benediction shall be vppon thyne of-spring; thy children shal bud vp and florish as wil- loes planted by the water side. Thus

sayth

" sayth the Lorde and king of Israell,
 " the Lord of hostes that is thy redee-
 " mer; I am the first and the last, and
 " besides me there is no other God. Be
 " mindfull of thys thou house of Ia-
 " cob, I haue dissolued and dissipated
 " thy sinnes, as a clowde is dissolued
 " in the ayre; be mindful of this, and
 " haue an assured confidence. Thus
 far continueth the treaty betweene
 God and hys Citty of Ierusalem.

A confide-
 ration vpon
 the former
 treatie of
 God with
 Ierusalem.

And now tell me (deere christian
 brother) whether it be possible for a-
 ny hart or tongue in the worlde, to
 conceiue or expresse more wayes or
 significations of most vehement
 good will & burning affection, then
 of Gods part in this treaty hath been
 declared? What louer or enamou-
 red person vpon earth, what passio-
 nate hart could wooe more earnest-
 ly, sue more diligently, sollicite more
 artificially, complaine more pittiful-
 ly, expostulate more amiably, confer
 more intrinsically, remitte offences
 more readily, offer benefites more a-
 boundantly, conclude more sweetly,
 and gyue more pregnant testimo-
 nie of vnsained loue, or more assu-
 red certaintie of eternall league & a-
 mitie, then doth almighty God vn-

to thys Nation that so greuouslie
had offended him? who wil not cō-
fesse now with the Prophet Dauid,
that sweet and mercifull is the Lord, *Psalm, 144.*
and his miserationis spred ouer all the
rest of his most wonderfull workes.

Who will meruaile if the same pro-
phet made a vowe, that hys euerla-
sting song shoulde be of the mercies
of thys hys Lord and Maker? *Psalm, 16.*

But yet this thing is made much
more apparant, by that which hys Gods tender
diuine Maiestie dyd afterwarde to loue to Ie-
the same people in the dayes of Iere- rusalē when
mie the Prophet (aboue an hundred he was to
yeres after this treatie in the tyme of destroy it.
Esay) at what time God beeing re-
solved to destroy them & their Cit-
tie, for their obduration in their sins,
when the howre of execution drewe
neere, hys bowels of mercie were so
touched with cōmiseration towatds
them, as he called to Ieremie, & cō-
maunded hym once againe to goe
vp to the Temple gate, where all the
people did passe in & out, and there
with a loude voice to cry as follow-
eth; Heare ye the word of God, ô al *Ierem, 7,*
you of Iuda, that doe passe in and “
out by these gates: thus sayth the “
Lord of hostes, the God of Israel, yet “
do

“ doe you amende your waies, and I
 “ wil dwel in this place with you. &c.
 And when this exhortation, & blessed
 endeuor of almighty God, could
 not moue or profit them any thing
 at all, then hys vnspeakeable good-
 nes beganne with sharpe threatens in
 thys maner; My furie and indigna-
 tion is gathered together against this

Jerem, 7,

“ Citty, & vpon the inhabitants, and
 “ vpon the very beastes & Cattel ther-
 “ of, as also vpon the fruite and Trees
 “ of thys Region. The carcases of thys
 “ people, shall be foode to the byrdes
 “ of the ayre, and to the beastes of the
 field, theyr enemies shall come and

Jerem. 8.

“ cast forth of theyr Sepulchers, the
 “ bones of the Kinges and Princes of
 “ Iuda; the bones of theyr Priestes,
 “ Prophets and inhabitants; and shal
 “ dry them at the sunne, & cast them
 “ out vnto the dunghil. After al which
 long and dreadful commination, he
 altereth his speech presently againe,
 and sayth with a very lamentable &
 pittifull voyce. *And will not he that
 is fallen (notwithstanding all this)
 rise vp againe? Wil not he that is de-
 parted from me, returne vnto mee a-
 againe? O, why doth my people runne
 from me so obstinately? By which lo-
 uing*

A pittifull
 complaint.

uing complaint, and infinite other The won-
meanes of mercy that God vsed to derful pro-
that people, when no amendement ceeding of
at all could be procured, hys diuine God wyth
Maiestie was enforced to call Nabu- Ierusalem.
chodonoser K. of Babilon before the
wals of Ierusalem, to destroy it. But
euen now also consider the bowels
of hys vnspeakeable mercy. For ho-
ping that by thys terror they might
perchance be styrred vp to conuersi-
on, hee sent Ieremie the Prophet to
them againe, with thys embassage,
Tell the inhabitants of Ierusalem, will Ierem. 35.
ye not yet receiue discipline and obey
my words? Whereat those gracelesse
people were so lyttle moued, as they
tooke Ieremy and cast him into pri-
son for his message, and thereby ex-
asperated most grieuoussly Gods fur-
ther indignation against them. Not-
withstanding all which, his incom-
prehensible clemencie woulde not
thus abandon them: but comman-
ded holy Ieremie to write out all his *Ierem. 36.*
threates and promises in a booke to-
gether, and to sende the same vnto
them, forth of the pryson where hee
lay, by hys seruaunt Baruch, to be
read in theyr hearing; & so he dyd.
Wherof when Ioacim the king had
vnder-

The obsti-
nacie of the
Iewish Na-
tion.

vnderstanding ; hee commaunded Baruch to be brought into his presence, and there to reade the Booke by the fire side, (as the scripture noteth.) And when hee had heard but three or foure pages thereof, he cut them out with a penknife, & threw the whole booke into the fire, & so consumed it. At which obstinate & impious dealing, albeit Almighty God were exceedingly offended, yet commaunded he the same booke to be indited & written again, in much more ample manner then before, thereby (if it had beene possible) to haue stirred vp and gayned that people vnto hym. But when thys by no means in \bar{y} world could be brought to passe : then permitted his diuine Maiestie, the whole Cittie to be destroyed, according to hys former threatens, and that rebellious people to be led away captiue in bondage to Babilon. In which place and miserie (notwithstanding theyr demerits) hys infinite mercie could not forsake them, but sent hys Prophet Ezechiell, as also Baruch vnto them, with extreame complaint of theyr obduration : and yet offering vnto them mercy and pardon euen then,

Ezech. 23.

if

if they would repent.

And what more wonderfull clemencie then thys, can possibly bee imagined deere Christian brother?

May in reason any man euer nowe enter into doubt or dispaire of gods mercy, how great and gricuous soeuer the burden of his sins be, when he considereth thys proceeding of hys eternal Maiestie with the people of Israell, for so many yeeres & ages together: whom hymselfe calleth notwithstanding,

Gentem Apostatricem dura facie & indomabili corde: an apostalicall Nation, of a

shamelesse countenance and incorrigible dysposition? Can G o d de-

uise any more effectuall and forcible meanes, to erect and animate a sinner confidently to return vnto him,

then are these? And yet (gentle reader) for thy further comfort and encouragement in thys behalfe, I wyll

adioyne one thing more, which doth exceede and passe all reason & reach of humaine imagination, and thys

is, that G o d promiseth to a sinner that faithfully will return vnto him,

not onely to forgette and vtterly extinguish all memory of hys former iniquities, but also to make more

ioy

Ezech. 2,
Epithetons
gyuen by
God to the
people of
God.

A wonder-
full poynt.

Esay. 40.

What ioy
there is
made at a
sinners con-
uersion.

*Esay. 30.**Luke, 15.*

ioy and tryumph at hys conuersion,
and to loue and cherish hym more
tenderly at hys returne, then if hee
had neuer fallen or departed frō hys
seruice. This God himselſe signifieth
by the Prophet Esay, when he sayth;
*Call vnto Ierusalem, speake vnto her
hart, (that is, comfortably,) for that
her iniquity is forgiven, shee hath re-
ceiued double at Gods hands for all her
sinnes committed.* And more plainly
in another place by the same Pro-
phet, *The lyght of the Moone shall be
as the light of the Sun: and the light
of the Sun shall be as the lyght of sea-
uen dayes, seauen times put together,
when God shall binde vp the wounds of
his people, and heale theyr sores.* And
to thys purpose doe appertaine di-
rectly those most wonderfull Para-
bles of our Sauour in the Gospell,
concerning the extraordinary ioy &
feasting that the carefull Woman
made, when she had founde againe
her grote that was lost, & the good
sheepeheard, when he brought back
the sheepe that was astray: and the
mercifull Father when hee receiued
home hys sonne that before had a-
bandoned hym. And to the same
purpose doth it also appertaine, that
in

Dispaire of Gods mercy.

473

in the Prophet Dauid God glorieth *Psalm, 57,*
especially in the seruice of those people,
y before had not knowne hym.

And thys shall suffice for thys second
poynt, to shew what wonderful
meanes almighty God doth vse,
in setting forth his mercy, for allure-
ment of sinners vnto repentance.

*The third part, what assurance God
giueth to them that repent.*

AND so hauing declared what
exceeding great loue and mercie
God beareth towards man, & how
effectually he expresseth the same by
his suing vnto sinners for theyr con-
uersion: it followeth that we shold
in thys thyrd place, examine some-
what more in particulers, what cer-
taine assuraunce his diuine Maiestie
gyueth, of vndoubted pardon & ful
remission of theyr sins, to all such as
vnfainedly shall resolute themselues
to make theyr refuge vnto hym.

Which thing, albeit euery man
by that which before hath been treat-
ed, may sufficiently conceiue, yet
for the importance of the matter, it
shall not be amisse in thys place al-
so, to adde a word or two, for more
playne

The promi-
ses of God
to sinners.
that repent.

Ezech. 18.

33, 34, 37.

plaine and euident demonstration thereof. And thys shall be doone by setting downe both the wordes and deedes, that is, both the promises & performance which almighty G O D hath vsed & exercised in this behalf, to all such as haue offended hym whatsoeuer. And for the first, which are hys promises, most apparant it is as wel by the thinges which before haue beene discusled, as also by the whole course, body, & dryft of holy scripture, y the promises of mercy & pardon which hys diuine Maiestie hath made to sinners, and wherunto by hys sacred worde, he hath in a certaine manner, obliged hymselfe, are both manifold, vehement, absolute, resolute and vniuersal. *Whosoever shall depart from his wicked waies and turne vnto me, (sayth Almighty God) I will receiue him.* Beholde the vniuersalitie of all people & persons, without excluding any. And then further, *At what time soeuer an impious man shall returne vnto me from his impietie, his wickednesse shall not hurt him, sayth the Lord G O D of hostes.* See the vniuersality of al times and seasons without exception. But yet harkē what God addeth besides.

Leaue

Dispaire of Gods mercy.

475

Leaue off to doe peruersly, (sayth hee Esay. 1.

to the Iewes &c.) and then doe you come and find fault with mee if you can. For if your finnes were as red as skarlet, they shall be made as white as snow. &c.

Consider the vniuersality of al kind of finnes, be they neuer so grieuous, so horrible, or heynous. And finally, God talking to a soule that hath oftentimes fallen & most infinitely offended him, hee sayth thus; It is a common receiued speech, that if a woman depart from her husband, and doe ioyne herselfe to another man, she may not return to her first husband againe, for that shee is defiled and made contaminate. And yet whereas thou hast departed from mee, and hast committed fornication with many other louers, doe thou returne vnto mee againe, and I will receiue thee, sayth Almighty G O D.

Ierem, 3.

“
“
“
“
“
“
“
“
“
“
“
“

By which wordes is expressed the fourth vniuersalitie, contayning all states, qualities, and conditions of men, how many waies, or howe oftentimes, or howe contemptuousslie soeuer they haue committed finnes against hys diuine Maiestie. And what may be added now more vn-

X

to

**Foure vni-
uersalities in
Gods pro-
mises to sin-
ners.**

to thys? was there euer Prince that made so large an offer to hys Subjects? or was there euer Father that gaue so ample & vniuersall promise of pardon vnto his chyl dren? Who can now mistrust himselfe to be excluded from this assurance of mercy, wherein all sorts of people, all kinde of sinners, all tymes and seasons, all states & qualities of sinners are cōprehended? O most miserable and infortunate man, that excludeth himselfe, whō God excludeth not. What is there in this general and vniuersall promises, whereof any man in the world shold haue pretence, to make any least doubt or question? Of the meaning (perhaps) & intent of him that promiset, ō deere brother, it is onely loue and charitie; and consequently cannot deceiue ys.

**3. Poynts of
great com-
fort,**

Of the trueth and surety of hys promises? It is infallible, and more certaine then heauen and earth, put together. Of the power that hee hath to performe his promises? it is infinite, and not restrained by anie bounds or limitation: wherof then may we doubt? or in which of these three poynts may wee not conceiue most singuler consolation? Heare
the

the comfortable meditation y^e blessed S. Bernard made vpon these three particulers which wee haue nowe mentioned. *Tria considero* (saith he) *Bern. ser. in*
in quibus tota spes mea consistit, cha- *Ver. Psalm.*
ritatem Vocationis, Veritatem promiss- *miser. Do-*
tionis, potestatem redditionis. &c. *in ater. Can.*

That is, I do consider three things “
 (sayth thys holy man) wherein al my “
 hope consisteth, and whereby it is “
 made inuinsible. First, the exceeding “
 loue and charity of him, that calleth “
 me to him by repentance; secondly, “
 the infallible trueth and certainty of “
 his promise which he maketh to me “
 of pardon and mercy; thirdlie, the “
 endlesse power and abilitie hee hath “
 to performe whatsoeuer hee promi- “
 seth. Thys is that triple or three-fold “
 rope and chayne, which holy Scrip- “
 ture sayth is hardly broken, for that *Eccle. 4.*
 by thys rope let downe vnto vs from “
 heauen (which is our Countrey) in- “
 to this world, that is our prison, we “
 may ascende and mount vp (if we “
 will) euen vnto the sight & posses- “
 sion of Gods eternal kingdome and “
 heavenly glory. Thus far that blessed “
 Father. “

But now to the second poyn, if Howe God
 we consider how faithfully almighty hath perfor-

med hys tie God hath put in execution those
promises to promises of hys from tyme to tyme,
sinners that & how no one man vpon earth, (so
haue repen- many ages as the world hath conti-
ned. nued) was euer yet frustrate of thys

hope, in making his conuersion vn-
to his Maiestie, if he made it frō his
hart; we shall find further cause for
vs to confide. For so much as it is
not probable, or in reason to be i-
maged, that he which neuer failed
in times past, wil breake his promise
for the time to come; especially see-
ing now in Christianitie, when we
haue thys aduantage aboue other
former tymes (as S. Iohn doth also
note) that he who was and is our
Iudge, is become also our aduocate
to pleade our cause.

1, Iohn, 2.

Cast backe thyne eyes then my
louing brother, and take a viewe of
all ages, times and seasons past and
gone. Begin from the first creation
of the world, and come downwarde
euen vnto thys day: & examine in-
differently whether in all thys wide
compasse of tymes, persons, places,
and most greuous offences cōmit-
ted against his diuine Maiestie, there
were euer yet any one sinner vppon
earth, that returned vnfainedly and

Neuer sin-
ner repen-
ted that was
not pardo-
ned.

was

was not receiued. The sinne of our first Parents was presently forgiven vnto them, vpon theyr first signification of greefe and sorrowe for the same. And not onely this, but our Sauour also Iesus Christ was promised to be sent, for restoring them and their posterity to the glory and felicity which by their fall they had lost. After this, vntill the time of Abraham and of the people of Israel, as some workes of Gods iustice are recorded in holy writ, that were exercised vppon irrepentant offenders: so are there many more celebrated of his mercy; & only two persons in particuler are mentioned, who notwithstanding some sorrowe which they seemed to haue of theyr offences, were yet reiecte; the first whereof was the murtherer Caine, who at the beginning denyed hys wickednes vnto God, and then beeing conuicted, dispaired of remission. The second was Esau, whom Saint Paule calleth a Prophane fornicator, who found no place of repentance albeit with teares he sought & same. Whereof S. Chrysostome giueth the reason in these words; *For this cause Esau obtained not pardon, for that hee dyd*

Adam and
Euc.

Gene. 3.

The reiecti-
on of Caine
and Esau.

Hebr. 12.

*Chrys. hom.
80. de penit.
ad pop. An-
tio.*

Dispaire of Gods mercy.

not repent as he should haue doone, his teares proceeding rather of anger and temptation, then of true sorrow.

The infinite
sins of the
Iewish peo-
ple, & theyr
infinite par-
dons recei-
ued from
God,

When the people of Israell came to be a distinct Nation, & to be gouerned at Gods appointment, howe grieuously (trow you) dyd they offend daily, and almost hourelly hys diuine Maieitie? And howe graciously dyd his vnspeakeable clemencie remit and pardon their manifold and innumerable sinnes and trespasses done against hym? The whole scripture (in truth) seemeth nothing els, but a perpetuall narration of Gods incredible patience & infinite mercies towards them. And if I would speake of particuler persons among them, which hee receiued to his fauour after great and manifold offences committed: there woulde be no end of all that recitall.

The exam-
ple of Ma-
nasses.

*4. Reg. 21,
2, Chro. 33,*

Let Manasses that most impious and wicked king be an example for all: of whose enormous life & most detestable actes, whole pages are replenished, both in the bookes of Kinges & Chronicles; and yet afterwards notwithstanding, the same man falling into misery & calamity among y^e Babilonians, (a fortunate schoole

ſchoole oftentimes for Princes, who in theyr proſperity are wont to con-temne God,) he beganne to be ſorrowful for his former life & actions, and became repentant (as the ſcripture ſayth) in the ſight of G O D for the ſame. Whereat his diuine and incōprehenſible mercy was ſo much moued preſently, as he receiued hym to fauour, and brought hym backe from hys priſon and fetters, to hys kingdom & imperial throne of maieltie.

The example alſo of the Niniuites is very notable and ſingular in this behalfe; gainſt whō almighty God hauing decreed a ſentence of death, to be executed within a certaine time; he commaunded Ionas the Prophet to go & denounce that ſentence vnto them. But Ionas well knowing the nature and diſpoſition of God towards mercie: foreſawe (as afterwards he ſignifieth) that if he ſhoulde goe and beare that embaffage vnto them, and they therevpon make change of theyr lyues, hys Maieſtie wold preſently pardon them, and ſo he ſhould be taken for a falſe and lying Prophet. For auoyding which inconuenience, he choſe

The exam-
ple of the
Niniuites.

*Ionas, 1,
2, 3, 4,*

rather to flee away by sea to the Citie of Tharsis, and there to hide him selfe. But Almighty God raised a tempest in that iourney, and disposed in such sort, as Ionas was cast into the sea, and there receiued & deuoured by a Whale : from whose belly hee was commaunded afterwards to repaire to Nininiue, and to doe hys former message, which he performed. And the tennour of his message was, that within forty daies that huge City of Nininiue shoulde be destroyed. Which he hauing denounced vnto them, the sequell fell out as Ionas before had suspected. For the Niniuites belieuing the message, and betaking themselves to repentaunce, God forgaue them presently, wherat Ionas was exceedingly greeued and offended, and complained sweetly to God of his strange dealing heerein, demaunding why hee had enforced him to come and preach destruction vnto the, knowing before hand that he would pardon them. But his mercifull Lorde answered him fully to this poynt, by a certaine accident that fell out, whereto Ionas was not able to reply one word.

For

For so it chaunced, that Ionas sitting without the walles of the Citie Niniue, vnder an Iuie bush, that in one night by Gods appointment was sprung vp to couer him frō the sunne : the same Iuie by Gods ordinance perrished vpon the suddaine, and was consumed by a worme, leauing the poore Prophet destitute of that consolation of shaddow which he receiued by it. Wherwith he being not a little disquieted and afflicted, God sayd vnto hym ; thou (Ionas) art sorrowfull, and much grieved for losse of thine Iuie tree, which notwithstanding thou diddest not plant or make to growe, nor tookest any labour at all about it. But the same grew vp in one night, and in one night it perrished againe. And shal not I then be careful to pardon my great Cittie of Niniue, wherein there be aboue an hundred & twentie thousand innocent people, which cannot distinguish betweene their right hand and theyr left ? Thys was the aunswere of Almighty G O D to Ionas, for defence of his singuler inclination to mercy, in respect that the Niniuites were his owne creatures, hys owne workmanship, and the la-

Consider
thys speech
of almighty
G O D.

Ionas. 4.

* In the
first part of
this booke.

Examples of
mercy in the
new Testa-
ment.

Luke, 15,

hours of hys owne handes, as all o-
ther people also are. Of which kinde
of reason and consideration, there
haue been diuers things saide & de-
clared * before, for manifestations
of Gods infinite mercy. And al this
that hetherto hath beene spoken, is
of things onely done in time of the
olde Testament, before the appea-
rance of Christ our Sauour in the
flesh. But now if we looke into the
time of grace, when God incarnate
came himselfe in person, to shew the
riches of hys endlesse mercie vnto
mortall men vpon earth : we shall
see more examples without compa-
rison, of his exceeding clemencie. For
that nowe, our Creator and sheepe-
heard, ouercom (as it were) with ex-
treame compassion, cam down into
the vale of our misery, with resoluti-
on, not onely to offer pardon and
forgiuenes to all hys sheepe y were
astray and would returne : but also
to follow and seeke them out : and
beeing founde, to lay them on hys
owne shoulders, & so to beare them
back vnto the fold againe, and there
to gyue his life and blood for theyr
defence against the Wolfe.

O sweet Lord, what greater loue
can

can be imagined then thys? what more pregnant signification of inflamed charitie, can mans cogitation cōceiue or apprehend? is it meruaile nowe if hee which descended vnto vs with his hart, & with these bowels of burning affection, did set open the gates of all his treasures, fauours and graces vnto vs? Is it meruaile if the Apostle S. Paule doe say of thys time *Superabundauit gratia*, that grace did ouer abound; & yet further in another place, that Christ beeing very God, did in a certaine sort impouerish and emptie hymselfe, with the most wonderfull effusion of mercies and hauocke of heauen, which at thys tyme & euer since he hath made?

Rom, 5,

Phil. 2,

Heere hence it proceeded, that all hys delight and pleasure vpon earth, was to conuerse with sinners, and to giue them comfort, courage, & confidence in hym. Which he dyd so manifestly in y sight of al the world, as he became very scandalous & offensive therby to the Scribes & Pharisees, and other principall Rulers among the Iewish Nation. Heere hence also dyd proceede those hys most meruailous speeches & strange

The wonderful clemencie of Iesus our Sauour.

Math. 9. 11,

Marke, 2,

Luke, 5,

inuita.

Matb, 11.

Iohn, 7.

Matb, 11.

inuitations of wicked men vnto him as for example at one tyme among other, whē he cried out in publike. *Come vnto me all yee that doe labour and be heauie laden, and I wil refresh you.* And at another time, going into the Temple of Ierusalem vpon a high festiuall day, when all the people were gathered together, he stood vp in the midst of them al, & brake forth into this vehement inuitation, with a loud voyce, as S. Iohn Euangelist recordeth; *If any man among you be thirstie, let him come vnto mee and he shall drinke.* Heereby it came to passe, that his diuine Maiestie was termed commonly, *Publicanorum et peccatorum amicus*, the friend and familiar of wicked publicans & sinners. And heereof finally it did proceede, that he receiued al, embraced all, and forgaue all that repaired vnto him; were they Scribes, Pharisees, Souldiours, Publicans, Vsurers, Harlots, Theeues, Persecutors, or whatsoever most grieuous offenders besides; (whereof particuler examples in each kinde myght be alledged,) assuring vs furthermore, that after hys resurrection, and blessed ascension to the right hand of hys Father, he

he would be more bountifull yet in
thys maner of proceeding, *and draw*
all men vnto him : beeing at one *Iohn. 12.*
tyme both our Iudge & Aduocate,
our King and Mediatour, our God
and Redeemer, our Father and bro-
ther, our Priest and Sacrifice, and he
that both pleadeth and determineth
our cause together.

What then should not wee hope
at thys tyme (deere Christian Bro-
ther) at the hands of thys our Lord
and Maister, which hath left vnto vs
such words, such deedes, such assu-
red euidence of his infallible loue &
aboundant mercies towards vs ? why
should not his dealinges with other
men before vs, giue vs hart and cou-
rage to trust assuredly in him, for the
tyme present and to come ? Why
should not his former most infinite
mercies, be vnto vs odoriferous allu-
ring fauours & oyntments, to make
vs as the spouse did in the Canticles,
follow and runne after him. *Cant. 10,*

Great and
many cau-
ses of assu-
red hope in
Christ.

Heare what deuout S. Bernarde
doth meditate vpon thys passage of *Ber. Ser. 5,*
Christes fragrant oyntments. O *in Cant.*
sweet Iesus (sayth he) the freshe and
odoriferous smell of thy wonderfull
clemencie, dooth allure vs to run af-
ter

“ ter thee, whē we heare say, that thou
 “ dispisest not beggers, nor abhorrest
 “ sinners. We know right wel ō lord,
 “ that thou diddest not reiect ȳ thiese
 “ that confessed thee, nor the sinfull
 “ woman that wept vnto thee, nor the
 “ Chananæan that humbled herselfe
 “ before thee, nor the wicked adulte-
 “ resse brought vnto thee, nor ȳ toul-
 “ ler or tribute gatherer that followed
 “ thee, nor the publican that repaired
 “ vnto thee, nor the disciple that deni-
 “ ed thee, nor Saule that did persecute
 “ thee, nor thy tormentors ȳ did nayle
 “ thy sacred bodie to the Crosse. O
 “ Lorde, all these are fragrant smelles
 “ and fauours of thy most sweet mer-
 “ cie: and at the sent of these thynce
 “ oyntments, we doe followe and run
 “ after thee. Thus farre S. Bernard.

*The 4. part: the application of all
that hath beene sayde.*

AND so with thys to come to the
 fourth & last part of this Chap-
 ter, and to apply all that hath beene
 sayde of Gods mercy to our present
 purpose; What man is there lyuing
 in the world, that reading and belie-
 uing these things, can doubt or mis-
 trust

trust to receiue pardon for their sins?

If God be he that iustifieth, who is able to condemne vs, sayth the holy A-

Rom, 8.

postle S. Paule? If God be minded

to deliuer vs, who can take vs out of

hys hands? If God protest that hee

Iohn, 10,

wil pardon vs, why should we make

any doubt or question thereof at al?

Why shoulde wee not ioyne rather

with that confident & faithfull ser-

uant of hys S. Paule, who sayth vn-

to vs, and to al other sinners lyuing,

in hys Maisters name; *Let vs repara*

Hebr. 10.

Unto him with a true hart in fulnesse

S. Paules ex-

of sayth, hauing purged our harts fro

hortation to

an euill conscience: let vs hold fast an

confidence.

immouable cōfession of our hope, seeing

he is faithfull which hath giuen vnto

vs his promises, and let vs consider how

one of vs may prouoke another to cha-

rity & good works. By which words,

the holy Apostle signifieth, y what

sinner soeuer shal resolue with him-

selfe, to purge his conscience from

wickednes for y time to come, & to

employ the rest of hys life in charitie

and good works, he may confident-

ly and boldly repara vnto almighty

God, with most certaine assuraunce

to receiue pardon and remission.

And alas (deere brother) why the

should

shoulde any man despaire? Wherefore should any man cast away hys owne soule, that God so much desireth to saue? what a pittifull & lamentable case is it, to behold so many Christians in the worlde to goe languishing in theyr sinnes, and to gyue themselues ouer to all kind of carelesse and dissolute sensualitie, (which by god himselfe is called desperation) vpon thys conceit & wicked cogitation, that nowe they are gone so farre, and so deeply rooted and habitated in thys kinde of lyfe, as cyther it is impossible or in vaine for them nowe to thinke of change or amendement? O deere brother, let these men harken to this excellent discourse of holy Saint Chrysostom, which ensueth.

An excellent
discourse &
exhortation
of S. Chrys.
hom. 2. in
Psal, 50,
If thou be a wicked man, (sayth hee) thinke vpon the Publican. If thou be vncleane of lyfe, consider the harlot. If thou be a murtherer, remember the theefe. If thou be a swearer, call to minde the blasphemmer. Cast thyne eyes vpon Saul and Paule, first a persecutor, and then a preacher; first a violent robber, after ward a good steward and dispenser, First chaffe, afterwarde corne : first

first a wolfe, afterward a shepheard “
first lead, afterward gold : first a Pi- “
rat, afterwards a good pilot : first a “
disperser, afterward a gatherer toge- “
ther : first a breaker down of Gods “
vineyard, afterward a Planter : first “
a destroyer, afterwarde a builder. “
Thou hast scene manifolde wicked- “
nesse, but nowe behold vnspeakea- “
ble mercie. Thou hast hearde the “
pryde of the seruauant, consider now “
the loue and clemencie of the Mai- “
ster. I will not thou say to me, I am “
a blasphemer, I haue beene a perse- “
cutor, I haue led an vncleane & ab- “
hominable life, & therefore I doubt “
least I shall not be pardoned ; Say “
not so vnto me, for heere thou hast “
examples to the contrary, in euery of “
these and many other sinnes. Thou “
mayst safely flie to what port thou “
lyst, and that eyther in the olde or “
newe Testament. For in the olde, “
thou hast Dauid, in the newe thou “
hast Paul. I will not haue thee ther- “
fore alledge excuses vnto me, for co- “
uering thine owne cowardnesse. “
Hast thou sinned, repent: hast thou “
sinned a thousande times, repent a “
thousand times vnscynedly. Thys is “
the onely oyntment that may bee “
poured

“ poured into an afflicted conscience.
 “ the torment whereof I doe well
 “ knowe. For the deuill standeth by,

The speech whetting hys sword of desperation,
 of the deuill and saying vnto thee; Thou hast ly-
 to a soule ued wickedly all thy youth, and thy
 loden with former daies thou hast mispent, thou
 sinne. hast haunted playes, and spectacles

“ with thy companions, and followed
 “ after loose and lasciuious women;
 “ thou hast taken other mens goods
 “ from them wrongfully; thou hast
 “ beene couetous, dissolute, and effe-
 “ minate: thou hast forsworne thy
 “ selfe: thou hast blasphemed, and
 “ committed many other heynous &
 “ wicked crymes, and therefore what
 “ hope canst thou haue of saluation?
 “ Truely none at all. Thou art a meer
 “ cast-away, and canst not nowe goe
 “ backe, and therefore my counsaile is,
 “ that nowe thou vse the pleasures &
 “ commodities of thys worlde, and
 “ passe ouer thy time in mirth of hart,
 “ without cogitation of other affaires.
 “ These are the words of the deuill

S. Chrifo- (louing brother) these are the coun-
 stoms coun- sailes & perswasions of our enemye.
 saile against But mine are contrary. If thou haue
 the deuils fallen, thou maist rise againe. If thou
 temptation. haue beene a lost companion, yet
 thou

thou maist be saued. If thou haue “
committed fornication and adulte- “
rie in times past, thou maist be con- “
tinent for the time to come. If thou “
haue haunted plaies & games, thou “
maist draw backe thy foote from “
hence-forth. If thou haue delighted “
in leude and euill company, thou “
mayst heereafter acquaint thy selfe “
with good. Thys onely is necessarie, “
that thou begin thy conuersion out “
of hand, and that thou repent, and “
take in hande to reforme thy selfe, “
though it be at the first but a little. “

Let thine eyes begin but to shed “
foorth one teare, enter into thy con- “
science, consider thy selfe but indif- “
ferently, examine thine actions and “
what they deserue: lay before thy “
face the day of iudgement with the “
torments of hell on the one side, & “
the ioyes of heauen on y other. Re- “
pent, confesse, amend thy life, seeke “
a medicine for thy wounde out of “
hand while thou art in thys life, in “
what state or condition soeuer thou No tyme
be. Yea if thou be vppon thy death- too late to
bedde, and ready to breath out thy repent.
soule and spirit, feare not to repent, “
for that Gods mercy is not restrained “
by the shortnesse of tyme, Which I “
speake

“ speak vnto you (my deere bretheren)
 “ not to make you heereby the more
 “ negligent, but onely to stirre you vp
 “ to the confidence of Gods mercy, &
 “ thereby to auoyd the most daunge-
 “ rous gulf of desperation. Hetherto
 “ are the wordes of this holy and lear-
 “ ned Father.

In which long & large dyscourse
 of hys, we are to note, that (together
 with most excellent encouragement
 which hee gyueth to all sinners, of
 what state & condition soeuer they
 be, in all times and seasons to trust
 in Gods mercy, and neuer to de-
 spaire) he giueth also an wholesome
 admonishment, that we should not
 by thys confidence become more
 negligēt in reforming our liues, but
 rather doe it out of hande, without
 all delay or procrastination. Where-

An exhorta-
 tion & ad-
 monition
 of S. Augu-
 stine, Ser, 58
 de temp.

vnto in like manner the holy Father
 S. Augustine in like exhortation a-
 gainst dispayre, dooth endeuour
 most vehemently to stirre vs vp, in
 these words. Let no man after a hū-
 dred sins, nor after a thousand, de-
 spaire of Gods mercy, but yet so let
 “ hym not despayre, as he seeke pre-
 “ sently without all stay, to reconcile
 “ himselfe to God by amendement of
 life;

life, least perhaps, after that by custom he hath gotten a habite of sin, hee be not able to delyuer himselfe from the snares of the deuill, albeit he would.

And in the very same sermon he discourseth yet further of the same matter, in manner following. Not euery man that hath sinned, but he that perseuereth in sin, is hateful and abominable in the sight of G O D. For that no man must distrust of Gods mercy towards him that will amend and leaue his sinnes. For that God himselfe as a most sweet comforter, hath said by his prophet. *That Eze, 11.33, the impietie of a wicked man shal not hurt him, at what time soeuer he shall returne from the same.* But yet thys great mercy of the Lord, is then only profitable vnto vs, if we delay not our conuersion, nor doe multiply sins vpon sins. Which I will declare vnto you by the example of wounds & ruptures of our body, by which, the infirmities also of our mind and soule may be conceiued.

Thus then we see, if a mans foote, A similitude leg, or arme be broken, with howe of the body great paine the same is restored to to expresse hys accustomed strength. But if any the misery member

of the soule member of our body shold be bro-
by multipli- ken twise or thrise, or more often, in
ing sinne. one and the selfe same place: your

“ charitie can imagine, howe hard a
“ thing it were for that part to recouer
“ her perfect health againe. So fareth
“ it (deere bretheren) in the woundes
“ and ruptures of our soule. If a man
“ do commit sin once or twise, and do
“ vnfaignedly without dissimulation,
“ make his refuge to the medicine of
“ repentance, he doth out of hand ob-
“ taine health againe, and that some-
“ times without any skar or blemish
“ of the disease past. But if he begin to
“ adde sins vpon sins in such sort, that
“ the woundes of his soule do rather
“ putrifie within him, by couering &
“ defending the, then heale by repen-
“ tance and confession, it is to be fea-
“ red, least that heauie speech of the
“ Apostle be fulfilled in him, to whō
he sayth; *Doost thou not knowe, that
the benignitie of God is vsed to bring
thee to repentance? but thou by thy
obdurate and irrepentant hart, doost
heape to thy selfe wrath, in the day of
Vengeance, and of the reuelation of
Gods iust iudgement.* Thus farre S.
Augustine.

Rom, 2,

But nowe (deere Christian bro-
ther)

ther) what can be spoken more effectually; eyther to erect vs to hope and confidence in Gods mercie, or to terrifie vs frō presumption in delaying our amendement, then heere hath been vttered by these noble pillars and Fathers of Christes church, and most excellent instruments and temples of his holie Spyrit? The diuine wisdom of almighty God, in a certaine place, sayth; That y words of wise men, ought to be spurs vnto vs, and as it were nayles, driuen into the depth of our hearts, meaning therby that we should be stirred vp, and most vehemently moued, when we heare such wise men as the holie Ghost there meaneth (which in deed are only they y haue the knowledge and true feare of God,) make such exhortations vnto vs, and gyue vs such wholesome admonishments, as these godly Fathers in thys great asfaire haue done. And how is it then (deere brother) that we are nothing styrred vp thereby, nothing quickened, nothing awaked? Well, I will conclude thys whole Chapter and treatise, with another exhortation & admonishment of S. Augustine, for that besides the graue authoritie of
of

Good mens
wordes
ought to
mooue vs
greatly.
Eccle, 12,

A notable
discourse of
S. Augu-
stine tou-
ching our
conuerſion.
Ser. 181, de
temp.

of the man, (which ought to moue
vs much,) I thinke nothing can be
spoken more excellently, or more a-
greeing to our peculier purpose,

Thus then he sayth. Almighty God
doth neuer despise the repentance of
any man, if it be offered vnto him
sincerely and simply; nay, he accep-
teth the same most willingly, embra-
ceth the penitent, and endeouoreth
to reduce hym to hys former state
wherein he was before he fell. And

“ that which is yet more; if a man be

“ not able to fulfil the whole order of

“ his ſatisfaction, yet dooth not God

“ refuse the least repentaunce that is,

“ though it be done in neuer so short

“ a space. Neyther doth he suffer the

“ reward to perrish of any little cōuer-

“ sion. And thys doth the Prophet E-

Eſay. 58,

ſay ſeeme to me to ſignifie, when he

“ ſaith in gods person to the people of

“ Iſrael; I haue contriſted thee a little

“ for thy ſinnes, I haue ſtriken thee &

“ turned my face from thee, thou haſt

“ been ſad & haſt walked in ſorrowe,

“ and I haue comforted thee againe.

“ Theſe examples then of repentance

“ (deere bretheren) we hauing before

“ our eyes, let vs not perſeuere in wic-

“ kednes, nor diſpaire or reconcilliati-

on,

on, but rather let vs say with a confident hart, we wil turn home to our Father, and present our selues vnto our God, for truely (my bretheren,) hee will neuer turne away from the man that turneth vnto hym. Himselfe hath sayde, y he is a God which *Esay, 59.* draweth neere vnto vs, were it not that our sins doe make a seperation betwixt him & vs. Let vs take away then the seperation and obstacle, & so nothing shal let our coniunction with him, which he greatly desireth. For to thys end did he create vs, that he might bestowe vpon vs eternall blisse in the kingdom of heauen. He did not make vs for hel, but he made Hell not his kingdome for vs, and hell for the made for deuill. So hee sayth in the Gospell. man. *Come ye blessed of my father, enioy the Math, 25,* *kingdome prepared for you, from the beginning of the world.* And to the damned; *Depart from me, ye accursed into euerlasting fire, which is prepared for the deuill and his angels.*

If then hell fire was prepared for the deuill, and the kingdom of heauen for man, from the beginning of the world, it remaineth onely, that we prouide, not to loose our inheritance by persisting in sin. So long as

Y.

we

In thys lyfe we are in thys lyfe, howe manie of
 repentance great focuer our sinnes may be, it is
 is auailable, possible to wash them away by true
 but not af- and vnfained repentance, but when
 ter. we shall once depart frō this world,

“ albeithen wee doe repent, (as no
 “ doubt but we shal from the bottom
 “ of our harts,) yet shall it auaille vs
 “ nothing. And albeith our teeth doe
 “ gnash, our mouth cry out, our eyes
 “ gush soorth in teares, and our harts
 “ lament with innumerable cōplaints
 “ and supplications, yet shall no man
 “ heare vs, no man assist vs, nor so
 “ much as with the typ of hys finger
 “ giue vnto vs a drop of water to coole
 “ our tongue amidst her torments, but
 “ we shal receiue that lamentable an-
 “ swer which the rich glutton receiued
 “ at the mouth of Abraham; *There is*
 “ *betweene vs and you a great distance,*
 “ *so that none may passe from vs to you,*
 “ *nor from you to vs.* Hetherto lasteth
 S. Augustines exhortation. And
 there-withal think I it good to con-
 clude thys Treatise.

FINIS.

The end of the second and last
 Booke, tending to Re-
 solution.

A necessarie Table, guiding
the Reader to euerie Chapter in thys
Booke, as also to euerie particuler
argument handled in each
Chapter.

The first Chapter.

*Of the manifold perils that ensue to the worlde, by
inconsideration: and how necessary it is for euerie
man, to enter into cogitation of his
owne estate.*

The seuerall matters handled in this Chapter.

THE charitable proceeding of GOD by hys
Prophets, in fore-telling men of theyr wic-
kednes, and reuealing the cause thereof. page, 1,

The daunger of inconsideration, declared in
two speciall causes. codem.

The complaint of the Prophet Ieremie, for in-
consideration. page, 4,

The misterie and sealed secrete of inconsidera-
tion. page, 6,

Lack of cōsideration, cause of eternal destruc-
tion: a poynt that fooles will not consider. 7. 8,

Inconsideration the cause of so much sinne at
this day. page, 10,

Wilful malice, obstinate corruption in the va-
nities of thys lyfe, and idle negligence: three spe-
ciall causes of inconsideration. 12, 13, 14.

How we must stand vpon our watch, that con-
sidera-

THE TABLE.

consideration is the only doore to our watch : wyth the many comodities & effects thereof, 17, 18,

That all vertues are stirred vp & quickned by consideration. page, 19,

Howe holy men exercised themselues in consideration : namely the three first Patriarches. Moses, Iosua, King Dauid, king Salomon, & king Ezechias : as also what fruite holy Iob gathered by consideration : and two principal effects ensuing thereon. page, 20, 21, 22

The importance of consideration breiefely described. page, 26

The second Chapter.

That there is a God, which rewardeth good & euil, against al the Atheists of old, and of our time. With the proofes alledged for the same, both by Iewe and Gentile.

The matters handled in this Chapter, are diuided into foure Sections.

The first Section.

IF there be a God, he is a iust rewarder. 35,

The workes of the world declare the workman. page, 36

Howe the myracles of heauen teach to know
G O D. page, 37,

In what manner the earth teacheth vs there is
a God. page, 38,

Howe the Sea doth wonderfully shewe there is
a **G O D.** 39,

The

THE TABLE.

The parts of man in body and soule, do am-
ply declare God. page, 41,

The second Section.

How the Heathen prooued there was a God,
by theyr Phylosophy, 43,

The three arguments of the naturall Phyloso-
pher, *Ex motu*, *ex fine*, and *Ex causa efficiente*.

45, 47. 48,

The foure argumēts of the Metaphisick, or su-
pernatural philosopher. the first, *ens finitum*. 49,

The second, that euery multitude or distiction
of things, proceedeth from some vnitie as from
hys fountaine. page, 52,

The thyrd, subordination of Creatures in thys
world. page, 53

The fourth, prouidence in making the verie
least creature in the world. 55,

The fift, immortalitie of the soule of Man. 59,

And the meaning of olde Phylosophers tou-
ching *Anima mundi*. 60,

The three Arguments of the Morrall Phylosopher.

1. How in the naturall inclination of Man, there
is a disposition to confesse some GOD or
Deitie. 61,

The reason why there can be but one God. 63

All olde Phylosophers acknowledged one
GOD. 67,

Cicero hys opinion of the Painime gods, how
they were made. 69

2. The second argument of Morrall phylosophy,

THE TABLE.

de Ultimo fine, et summo hominis bono.

69

Euery thing in thys world, hath a naturall desire
to hys end. page, 70,

The contention of Phylosophers about the felicity of man. page, 72,

Howe nothing in thys lyfe can be our felicitie.
page, 73,

3. The thyrd argument, touching rewarde and
punishment. page, 75,

The thyrd Section.

How the Iewes were able to prooue God. 78,

Their first prooue of scripture, is antiquity. 80,

The manner of wryting, authorising, & con-
seruing of Scriptures : the second prooue. 82,

Cōsideration of the particuler men that wrote
them, and theyr sincerity : the third prooue. 86,

Consent and approbation of all latter Wry-
ters of the Bible, that ensued after Moses : the
fourth prooue. page, 92,

The subiect handled in the Scriptures, with
the end whereto they leuell : the fift prooue. 94

The peculier stile and phrase which they vse :
the sixt prooue. 97,

The contents of the Scriptures : the seauenth
prooue. 102,

The circumstaunces of prophecies set down in
the Scriptures. 107

1. The prophecie to Abraham for hys poste-
ritie. 108.

2. The prophecy for y^e gouernmeēt of Inda. 110

3 The

THE TABLE.

3.	The prophecie for the greatnesse of Ephraim aboue Manasses.	page. 113
4.	The fore-sight of Moses.	115
5.	The prophecie for the perpetuall desolation of Iericho.	116,
6.	The prophecie for the byrth and actes of King Iosias.	117,
7.	The prophecie for the destruction of Ierusalem and Babilon.	page, 119.
8.	The wonderfull prophecie for Cyrus king of Persia.	121,
9.	The prophecies and dooings of Ieremie in the sledge of Ierusalem.	123,
	Approbation of Heathen Wryters : the cyght prooffe.	page, 130.
1.	The creation of the world.	131,
2.	The flood of Noe.	132,
3.	The long life of the first Fathers.	132,
4.	Of the Tower of Babilon.	133,
5.	Of Abraham and hys affaires.	134,
6.	Of Isaack, Iacob. Ioseph, Iob, &c.	135
7.	Of Moses, and his acts.	136,
8.	The story of Iosua, the Iudges, and the Kinges,	137
9.	The thinges that ensued after King Salomons daies.	page, 138,

The fourth Section.

The conclusion of the Chapter with the application. page, 140.

No excuse can auaille of the ignoraunce of
Y 4 God.

THE TABLE.

God. page, 141,
The application to our selues of the premis-
ses. page, 143,

The thyrd Chapter.

*Of the finall end and cause why man was created
by God, and placed in this world. And of the obliga-
tion he hath thereby, to attend to the
affaire for which he came
hether.*

The matters handled in this Chapter.

How man was made to serue God, and therefore
cannot be free, or at his own appointment, 146
Man shall be accountant of euery idle worde hee
vttereth. page, 146

Profitable demaundes and considerations for
a man to thinke vpon. 148,

How a man may take a scantling of his owne
estate with God : by following the right course
for which he was sent, and shunning the wrong
and dangerous course. 151,

The reason why so fewe are saued, 152

A perfect example of a good conuersion. 154

The complaint of worldlings in the ende of
theyr lyfe. 158.

A comparison expressing our grieve in the end
for running a wrong course. 160.

The misery of a soule that hath gone awry, at
the last day. page, 161,

Two

THE TABLE.

Two rare examples of humane felicitie, in Herod the first, and Agrippa, with theyr severall strange, and wonderfull endes, 162, 163, 164,

Error in our course of lyfe, is not pardoned, page, 168.

A rare chance that happened to Baltazar. 169,

If God examine straightly the actions of Infidels, much more will he doe of carelesse Christians. page, 170,

The dangerous and most dreadfull deuision from God, our Sauour, &c. 171,

The fourth Chapter.

That the seruice which God requireth of man in this present life, is Religion: with the particular confirmation of Christian Religion, aboue all other in the world.

What speciall poynts are handled in this Chapter, and first for the formost part.

An aunswere to the demaunde, what seruice God requireth of vs, &c, 173,

The internall and externall acts and operations of Religion. 174

No way left to obtaine this seruice, but the light & instruction of Christian Religion. 175,

Howe men in olde tyme were saued without Christian Religion. 176

The difference betweene our beleefe and the beleefe of the old Fathers. page, 178,

Diuers testimonies from God of the things that

THE TABLE.

that we beleue.

181

The principall heads of thys Chapter, deuided into 3. parts, & handled in foure Sections. 183,

1. The thinges that past before the natiuitie and incarnation of Christ. 184
2. The thinges doone and verified from that tyme, vntill hys ascention. 184
3. Such euents as happened for confirmation of hys Deitie, after hys deparure. page, eadem,

The first Section.

How Christ was fore-told both to Iewe and Gentile, declared in foure considerations. 184,

The first consideration, touching the Messias promised. 185,

The first couenaut to Adam in Paradise, 186,

The same promise to Abraham and Isaack. 187

Jacobs prophecie of the comming of Christ, page, 188,

Moses prophecie of Christ, lyuing in the wilderness with the people. 190,

Dauids prophecie of Christ, foure hundred yeeres after. page, 191.

Jeremies prophecie of Christ, foure hundred yeeres after Dauid. 194,

Ezechiels prophecie of Christ, wherein hee is called by the name of Dauid. page, 195,

The prophecie of Esay touching Christ. 196,

Daniels prophecie of Christ, in the ende of Babilons captiuitie. 199,

The

THE TABLE.

The second consideration : that Christ
should be both G O D and man , sixe
wayes prooued. 202,

1. That he should crush the deuill, and breake
hys head. page, 202,
2. That he shoulde be a Ruler in Israell , and
hys name G O D. 205.
3. That he shoulde be called Iehoua, with the
interpretation of the Rabbines. 206,
4. That he should be called the very Sonne of
G O D. page, 209.
5. That he should be the worde of the Father,
page, 211,
6. Learned Phylo, his discourse for the returne
home of the banished Iewes. 214.

The thyrd consideration : whether
Christ should change the Law of Mo-
ses or no. 215

Moses Lawe was an imperfect Law, bringing
nothing to perfection, eodem

The newe Law of Christ, and the perfections
thereof. page, 217,

The reprobation of the olde Law, with a pro-
mise of a newe. page, 220.

The fourth consideration : wherein all
particulers are fore-told of Christ , for
hys incarnation, byrth, lyfe, death, and
resurrection. page, 222, 223, 224,

The fift consideration : touching the
manifestation of Christ to the Gentiles.

page. 225

Three

THE TABLE.

Three peculiar waies, whereby the Gentiles might heare of Christ. 226

Prophecies touching Christ among the Gentiles by the Sibyls. page, 230

Of what importance & authoritie, the Greeke verses of the Sibyls were. 231

Foure seuerall proofes for credite of the Sibils verses. page, 233, 234, 236,

Of the confession of Oracles, concerning Christes comming. page, 241,

The second Section.

How the former predictions were fulfilled in our Sauour Christ, at his being vpon earth, 244,

The first consideration: of the appointed tyme for Christes byrth. 241

1. proofe. The generall state of the worlde at Christes natiuitie. page, 449

2. proofe. The peace of all the worlde at his comming. page, 250

3. proofe. The Scepter of Iuda, and most horrible murders committed by Herod, 251, 253,
The prophecie of Iacob touching the Scepter of Iuda. 254

That the Scepter neuer failed in Iuda, vntill Herods tyme. eodem.

4. proofe. The destruction of the second Temple. page, 256

The building of the seconde Temple, lesse gorgeous then the first, 257.

Fiue speciall prerogatiues of the fyrst Temple. page, 259

The

THE TABLE.

- The seconde Temple to be destroyed,
presently after Christes passion; 261,
5. prooffe. The seauentic-two Hebdomades pro-
phecied by Daniell. 261
- Why the Angell named seauenty Heb-
domades in thys place. 263
- The exact number of weekes, from the
building of the seconde temple, to the
death of Christ, sixtie-two. 264,
6. prooffe. The traditions and obseruations of the
old Iewes themselves. 266
- Christ hideth himselfe in the sea. 268
7. prooffe. That out of Iurie shoulde rise a gene-
rall Lord of the vniuersall world. 269
8. prooffe. The generall expectation of the people.
page, 270
- The seconde consideration : concerning
the byrth of Christ, &c. 274,
- Iesus lyne and stocke, directly of the Trybe of
Iuda, and lineally by hys Mother, of the peculier
house of Daud. page codem.
- The manner of hys conception, and the mes-
sage made by the Angell, &c. page, 275,
- Iesus natiuitie, and in what manner. page, 276,
- The place appointed for the birth of the Mes-
sias. page, 278
- The singing of the Angels, and of the Name
of Iesus. page, 280
- The coming of the three Magi, or wise men
of the East. 282
- Prophecies of thinges that shoulde fall out in
Beth-

THE TABLE.

Bethleem. 284,

Heathen testimonies for the starre which guyded the Wisemen. page, 285,

The presentation of Iesus in Ierusalem. 287,

Christes flight into Egypt for feare of Herode. page, 288,

The benefite that Egypt receiued, by Christes flyght into it. 289,

The thyrd consideration, shewing the life, conuersation, doctrine, and myracles of Iesus. page, 290,

Saint Iohn Baptist, the Messenger of the Testament. 291,

The order of Iesus preaching and doctrine, 293,

The comparison of Christes Lawe, with that of Moses. page, 294,

The meaning and effect of Christes doctrine, page, 295,

The lyfe and conuersation of Iesus, testified by hys greatest aduersaries. 296

Of Iesus myracles: and of the predictions of the Messias hys myracles. 298,

The confession of Iesus myracles by hys verie enemies. page, 300

The calling of hys Apostles and other followers. page, 301,

Externall myracles doone by Iesus, aboue all power of humaine capacite. 302,

The fourth consideration: deliuering the passion, resurrection, and ascension of Iesus.

THE TABLE.

Iesus.	page, 305.
Christes ascending to Ierusalem to receiue hys passion,	page, 307.
His barbarous abusage foretold by prophecie, as also his death most plainely,	308.
The wonderfull predictions of hys passion, set downe by the Prophet Esay.	309
The particulers of hys passion, fore-tolde by Sibylla,	page, 311.
Of the myracles that fell out in hys death and passion,	page, 314.
Hys resurrection exactly fore-tolde both to Iew & Gentile,	page, 315.
The appearings which Iesus made after his Resurrection,	page, 317.
Circumstances confirming the true Resurrection of Iesus,	page, 320.
The great change in his Disciples, by hys Resurrection,	page, 322.
The examination of the matter by Pilate,	322.
Pylats Letters to Tyberius and hys proceeding thereupon,	page, 323.
The opinion of the wiser sorte of Iewes, touching Iesus resurrection at that tyme,	325.
Likeli-hoodes of truth, concerning Iesus ascension.	page, 326.

The third Section.

Howe Iesus prooued hys Deitie after his departure to heauen.	page, 328.
The first consideration : declaring the sustenta-	

THE TABLE.

sustentation, protection, increase, & continuation of Christes little Church and kingdome, &c.	330
The state of Christes first Church, &c.	331
The comming of the holy Ghost, and what comforts he brought with him. &c.	332,
The wonderfull quicke increase of Christ hys Church.	334,
The increase of Christians against nature,	335
The second consideration : concerning the Apostles of Christ,	337
The myracles reported of the Apostles could not be fained, &c.	339, 340,
The successe of the Apostles.	342,
The assurance and ioyfull ending of the Apostles.	344,
The thyrd consideration, treating of the Euangelists.	page, 346,
The different qualities and circumstaunces of the foure Euangelists.	347,
Circumstances of truth in the Euangelists.	page, 348
The publishing of the Gospels, and the manner of stile vsed by the Euangelists.	349, 350,
A speciall poynt to be obserued in the Euangelists.	page, 351
No doubt but we haue the true writing of the Euangelists.	353
The fourth consideration : of Martyrs, that by theyr bloode shoulde confirme thys doctrine.	354
The	

THE TABLE.

Three poynts to be considered in our Martyrs,
and the singuler alacrity of Christians in theyr
sufferings. page, 355,

Iesus assistance to his Martyrs. 357,

The first consideration : concerning the
subiection of the infernall spirits. 358,

Of the myraculous ceasing of Oracles, at Chri-
stes appearing. 359

The wonderfull authoritie of Christians ouer
Spirits. page, 364

The sixt consideration : of the punish-
ment of Christes enemies here on earth.

page, 367,

Herod Ascalonita : Archelaus : Herod Anti-
pas : Herodias daughter : Herod Agrippa : and
the stocke of Herode soone extinguished. page,
368, 369, 370.

The punishment of the Romans. 371

The chastisement of Ierusalem , and of the
Iewish people. page, 373

With what circumstaunces Christes death was
punished vpon the Iewes. page, 375,

A meruailous promise of God, for deliuering
the Christians that were in Ierusalem. 377

The Iewish misery after the destruction of Ie-
rusalem. page, 378,

The finall desolation of the Iewish Nation.

page, 379,

The seauenth consideration : the fulfil-
ling of such speeches and prophecies, as
Iesus vttered on earth. 380

The

THE TABLE.

The circumstaunces of the tyme when Iesus
spake hys wordes, and when they were written,
page, 382,

The testimonie of a Heathen, for the fulfilling
of Christes prophecies, page, 383,

Other prophecies of Iesus, fulfilled to his Dis-
ciples, page, 384,

Prophecies fulfilled in the sight of Gentiles.
page, 385,

The fourth Section.

The summe of the three former Sections,
wyth eyght demonstratiue reasons for better
satisfaction, page, 387, 388, 389, &c,

The conclusion of the Chapter, with an ad-
monishment, page, 395,

An illation vpon the premisses, with an exhor-
tation. page, 397,

The first Chapter.

*How a man may iudge or discerne of himselfe, whe-
ther hee be a true Christian or not : with a decla-
ration of the two parts belonging to that
profession : which are, beleeefe
and lyfe.*

The matters handled in this Chapter.

The first part, concerning our beleeefe, howe
to examine the truth thereof. page, 402,
The

THE TABLE.

The matters of fayth and beleefe, easie among Christians. page, 403

The direct holy way of Christians vnder the Gospell, page, 404,

No heresie finally preuailed against the Scriptures. page, 410,

the spirituall sworde, where-with our Sauior Christ preuailed against sathan, the head Lorde and chiefe maister of all heretiques, 414

What the diligent reading of the Scriptures leadeth vs vnto, forsaking the by pathes of mens inuentions and traditions, page, 414,

A discription of the forme, force, and nature of fayth. 415.

The fulnesse of fayth containeth in it three especiall things. page, 417.

That which is meate to the flesh, that is fayth to the soule. 418,

A conclusion of thys first part, according to Saint Ierome. 420,

The second part of thys Chapter, concerning lyfe and manners. 422,

two causes of heresie, according to the opinion of the holy Fathers, of Christes primatiue Church. page, 422,

the dooings of Precisnatiues. 423,

The obseruation of S. Cyprian, concerning the originall causes of heretiques, 424.

Many causes of euill lyfe. eodem

The effect of Christes most excellent Sermon on the Mountaine. page, 425,

A

THE TABLE.

A similitude touching fayth and workes.	428,
The summe of fayth and workes.	429,
What we promise in our Baptisme.	435,

The sixt Chapter.

*Of the only impediment which is wont to let sinners
frō resolution: which is, the mistrust & diffidence
in Gods mercy, through the multitude and
grisenousnes of theyr offences.*

Despayre, an ordinary temptation to the greatest
greatest sinners. page 439,

the shypwrack of soules ouerladen with sin. 440

the woful mysery of desperation. 441

the thing wherein G O D most delighteth, is
mercy. page, 442

A meruailous example of Gods clemencie. 444

An other example of Gods wonderfull mercie.
page 445,

Iudgement and iustice to be vsed in true repen-
tance. page, 446

The deuision of thys Chapter, into foure espe-
ciall parts. eodem.

The first part, touching the loue that
God beareth towards man, 447,

The first cause why God loueth vs: for that
he is our Creator, and we are his own works. 448

Euery man is giuen by nature to loue his own.
page 449,

The confidence of Iob, in that G O D made
hym. page, 450,

The

THE TABLE.

The assured hope Dauid had, in that he was Gods workmanshyp.	page, 451,
The second reason of assurance of Gods loue, for that he is our Father.	452
What a Father GOD is.	453,
Christes most comfortable embassage.	454,
How greatly the respect of a Father moueth GOD.	page, 455.
The Fathers lyberall hart to the prodigall sonne.	page, 456
What the name of Father dooth import.	457
The third argument of Gods loue; the giuing of hys sonne for vs,	page, 458,
The conclusion of thys poynt, made by Saint Paule.	page, 460
The second part; how God expresseth hys loue towards sinners.	461,
two rare poynts of clemencie in God.	462,
God that is offended, seeketh attonement with vs.	page 463,
Gods wooing of Ierusalem.	page, 464,
A consideration vpon the former treatie of God with Ierusalem.	466,
Gods tender loue to Ierusalem, when hee was to destroy it.	467,
A pittifull complaint vsed by God for the wilfulnesse of hys people.	468,
The wonderful proceeding of God with Ierusalem.	page, 469,
The obstinacie of the Iewish Nation.	470,
Epithetons gyuen by GOD, to the people of	of

THE TABLE.

of Israell.	page, 47
A wonderful poynt included in Gods promise to a sinner.	page, ead.
What ioy there is made at a sinners conuersi- on,	page, 472,
The thyrd part, what assurance God gyueth to them that repent.	473,
The promises of GOD to sinners that re- pent,	474,
Foure vniuersalities, in Gods promises to sin- ners.	page, 476.
Three speciall poynts of great comfort.	476,
How God hath performed his promises to sin- ners that haue repented,	477,
Neuer sinner repented that was not pardoned.	page, 478,
the reiection of Caine and Esau,	479.
the infinite sinnes of the Iewish people, and theyr infinite pardons receiued at Gods handes,	479,
the examples of Manasses and the Niniuites,	480. 481,
A speech of God to be heede fully considered,	483,
Examples of mercies in the newe Testament.	484.
the wonderful clemency of Iesus our Sauour.	page, 485,
Great and many causes of assured hope in Christ,	487,
The fourth part, being the application of	

THE TABLE.

of all that hath beene sayd before. 488,

Saint Paules exhortation to confidence, 489,

An excellent discourse, and exhortation of S.

Chrysostome. 490,

The speech of the deuill to a soule loden with
sinne, 492

Saint Chrysostomes counsaile, against the de-
uils temptations. 492,

No tyme too late to repent, 493.

An exhortation and admonition of Saint Au-
gustine. 494,

A similitude of the body, to expresse the mise-
ry of the soule by multiplying sinne, 496,

Godly mens words ought to moue vs greatly,
page. 497

A notable discourse of S. Augustine, touching
our conuersion. 498,

Hell was not made for man, but for the de-
uill. 499,

In thys lyfe repentance is available, but not
after. page, 500,

FINIS.

THE
Second part of the Booke
of Christian exercise, apper-
taining to Reso-
lution.

OR
*A Christian directory, guiding
all men vnto their sal-*

Written by the former Au-
thor R. P.

Psalme, 27. ver. 4.

One thing haue I requested of the
Lorde, and that I vwill demaund still,
vvhich is, to dvvell in his house all the
dayes of my life : to the ende I may
knowe and doe his vwill.

AT LONDON,
Printed by Iohn Charl-
wood for Simon Waterson, in
S. Paules Church-yard, at
Cheape-gate.

1592. ~v

1. 9. 120.

The exam-
ple of the
Babyloni-
ans.

Esay, 21.

were a people very faultie in thys
poynt of consideration, (as all weal-
thy people are) not onely by that
which before hath beene touched of
the daughter of Babilon, that would
not consider her ending dayes : but
also, for that not long before y most
terrible destruction of that great cit-
tie by the Medes and Persians, God
cryed vnto her in these words : My
deerely beloued Babylon, put aside
the Table, & stand vpon thy watch :
ryse vp you Princes from eating and
drinking : take your Targets in your
hands : goe, and set a watchman vpon
the walles, and what soeuer hee
seeth, let him tell you.

And then was there a watchman
set vpon the walles, and a Lyon to
denounce with open mouth, what-
soeuer daunger he saw comming to-
wards them. And God taught the
Prophet to cry in thys sort to theyr
Sentinell or watchman : *Custos, quid*
de nocte ? custos, quid de nocte ? Thou
VWatchman, what seest thou com-
ming towards thee by night ? what
espyst thou (O Sentinell) drawing
on vs in the darkenesse ?

By all which circumstance, what
els is insinuated, but that God wold
haue

haue vs stand vppon our watch, for that his iudgements are to come vppon the world by night, when men least think therof? they are to come as a theefe at midnight, as also in another place we are admonished, and therefore happie is the man that shall be founde watchfull. But nowe the

VVe must stand vppon our watch.

doore and sole entrance into thys watch, wherof the securitie of our eternal life depēdeth, can be nothing els but consideration, for that wher no consideration is, there can be no watch, nor fore-sight, nor knowledge of our estate; and consequently no hope of our saluation, as holy S. Bernard holdeth; which thing, caused that blessed man to write fīue whole bookes of consideration to Eugenius.

Consideration the on-ly doore to our watch.

Bern. lib. 1. de consi.

Consideration is the thing that bringeth vs to knowe God and our selues. And touching God, it layeth before vs his Maiestie, his mercie, his iudgments, his commaundements, his threatnings, his promises, his proceeding with other men before vs, wherby we may gather, what we also in time must expect at his hands

And for our selues, consideration is the key that opneth the doore to the

The many
commodi-
ties of con-
sideration.

the closet of our hart, vvhether all our Bookes of account doe lye : it is the looking-glasse, or rather the very eye of the soule, vvhetherby she taketh the view of herselfe, and looketh into al her whole estate; into her ritches, her debts, her duties, her negligences, her good gifts, her defects, her safety, her daunger, her way she walketh in, her course shee followeth, her pace shee holdeth, and finally, the place & end vvherevnto she draweth. And without this consideration, shee runneth on headlong, into a thousand brakes and bryers, stumbling at euery step, into some inconueniencie or other, and continually in perrill of some great and deadly mischeefe.

And vvonderfull (truely) it is, that in all other busines of thys lyfe, men can see and confesse, that nothing may bee begun, prosecuted, or vvell ended, without consideration: and yet in this great affayre, of vvinning heauen, or falling into hell, fewe thinke consideration greatly necessarie to be vsed.

Effects of
confide-
ration.

I might stand here to shew the infinite other effects and commodities of consideration, that as it is y watch or larum bell, that stirreth vp and a-
vvake-

wakeneth all the powers of our mind; the match or tinder, that conceiueth & nourisheth the fire of deuotion: the bellows that enkindleth & enflameth the same, the spur that pricketh forward to all vertuous, zealous, and heroycall acts; and the thing indeede, that giueth both light lyfe, and motion to our soule.

Our faith is confirmed & increased by cōsideration of Gods works and myracles; our hope by consideration of his promises, & of the true performance therof to all them that euer trusted in him: our charitie or loue to God, by consideration of his benefits & innumerable deserts towards vs: our humilitie by consideration of his greatnes, & of our own infirmitie: our courage & fortitude, by contemplation of his assistance in all causes for his honour: our cōtempt of the world, by consideration of the ioyes of heauen eternall; and so all other vertues both morral & diuine, doe take their heate, quickning, and vitall spirite from consideration.

By the exercise of consideration & meditation, holy Dauid saith, that he felt a burning fire to flame within

Psal. 38.

B I

his

Psal. 76.

his breast; that is, the fire of zeale, the fire of seruour in Religion, the fire of deuotion, the fire of loue towardes God and his neighbour. And in another place he saith, that by the same exercise, *he swept and purged his owne spirit*: which is to bee vnderstood, from the dust of thys world, frō the dregs of sin, from the cōtamination and coinquination of humane creatures, for that consideration indeed, is the very fan that seuereth and driueth a way the chaffe from the corn.

The exercise of holy men touching consideration.

Gen. 24.

The first three Patriarches.

For vvhich cause vve shall neuer reade of any holy man from the beginning of the world, neither before Christ nor after, who vsed not much and familiarly this most blessed exercise of consideration and pondering. And for the first three Patriarches, it shalbe sufficient to remember the custome of young Isaack recorded in Genesis. VVhich vvas to goe forth towards night into the fiede, *ad meditandum*, that is, to meditate, consider & ponder, vpon the vvorkes, iudgments, and commaundements of God. And this hee did beeing but a childe and vnmarried, (farre different from the custome of young Gentlemen now adaies, who fre-

frequent the fieldes to followe their vanities,) and as little Isaack coulde not haue that custome but from hys Father Abraham, so (no doubt) but hee taught the same to his sonne Iacob, & Iacob again to his posteritie.

And as for Moses & his successor Moses and Iosua, it may easily bee imagined Iosua. howe they vsed this exercise, by the *Dent, 6.* most earnest exhortations, vvhich *and 11.* they made thereof to others, in their *Iosua. 1.* speech & writings. The good Kings of Iuda also, notwithstanding theyr many great temporall affayres, doe testifie of themselues cōcerning thys exercise; as Dauid almost euery K. Dauid. vvhether, that the commaundements of God vvere his dayly meditation, not onely by day, & that *tota die*, all *Psal. 38. 62.* the day, *et per singulos dies*, euery day, *& 118.* *et in matutino*, in the morning, *et septies in die*, seauen times a day, but also hee insinuateth this custome by night; *meditatus sum nocte cum corde* *Psal. 76.* *meo*, I doe meditate by night in my hart, vpon thy commaundements o Lord; signyfyng heereby, both hys vvatchfulnes by night vwhen other men vvere a sleepe, and the hartie care that hee had of this exercise, which vve esteeme so little.

King Salomon.

Eccle. 6.

King Ezechias.

Esay. 58.

Esay. 26.

The consideration that Iob vsed, & the fruites thereof.

Iob. 23.

Salomon also King Davids son, so long as he lyued in the grace and fauour of God, obserueth this exercise of his Father, and exhorteth other men, *to haue continuall and daylie cogitation in this affaire.* Which if himselfe had continued still, it is likely he had neuer fallen from God by women as he did. The good K. Ezechias is reported to haue meditated lyke a Doue, that is, in silence & solitarines with himself alone, which is the true vway of profitable meditation. Esay testifieth of his owne vvatching by night in this exercise, and howe hee did the same vvith his spirite alone, in the very bowels of his hart.

Holy Iob maketh mention, not onely of his manner of considering, but vvhat also hee considered, and what effect hee found in himselfe by the same. First hee considered (as I said) the wayes, foote-steps, & commaundements of God, and then his dreadfull power: to vvith, howe no man yvas able to auert or turn away his cogitation, but that his soule did vvhat it pleased, & by this (saith he) *considerans eum timore sollicitor*: I am made sollicitous or vvatchfull vvith feare, vvhen I consider him.

In

In which words he insinuateh two most excellent effects of consideration; First, the feare of God, of which it is vvritten, *salutis thesaurus timor Domini*, the feare of God is the treasure of saluation; & the second, y by this feare hee vvas made sollicitous, vvatchfull, & dilligent in Gods seruice, of vvhich the Prophet Michæas saith thus. *I wil tell thee (O man) what is good, and what the Lord requireth at thy hands: to vvite, to doe iudgement & loue mercie, and to walke sollicitous and vvatchfull with thy God.*

Two effects
of consideration.
Esay, 32.

Michæ. 6.

But thou ô holy and blessed man Iob, did this exercise bring foorth in thee, so great terror & feare of God: & so carefull vvatchfulness for obseruing his cōmaundements? now I see vvell the cause vvhy thou vvritest of thy self, that thou diddest doubt and feare all thy vvorks & actions, vvhere they neuer so circumspect. But what shal vve say now adaies (most happy saint) vvho do not doubt so much as our own dissolute, carelesse, and immoderate actions, vvho feelee no terror of God at al, nor do vse any one iote of vvatchfulness in obseruing his commaundements? truly, this proceedeth of nothing els but of inconsideration vpon the doings of Iob.

Iob. 9.

That there is a God.

great, which acknowledgeth not his foueraigntie : nothing so lowe, that leadeth vs not vp to behold his Ma-iestie, nothing so high, that descendeth not to teach this verity.

It were a labour without end, to goe about in this place to alleadge what might be saide in the prooffe of this principle, *That there is a GOD*, seeing there was neuer yet learned man in the world, eyther Gentile or other, that acknowledged and confirmed not the same, beeing driuen thereunto by the manifest euidence of the trueth it selfe.

Olde Atheists.

*Laertius lib.
2. et 4. de
vit. Phyls.*

*Psalm. 13.
and 52.*

If you obiekt against me *Diagoras*, *Protagoras*, *Theodorus*, *Cyrennensis*, *Bion Borysthines*, *Epicurus*, and some few others, that were open Atheists, and denied *GOD*, I aunswer, that some of these were vterly vnlearned, and rather sensuall beastes than reasonable men; and consequently might deny any thing, according to the saying of holy Dauid, *The foole sayd in his hart there is no God*. Others, that had some smack of learning, rather iested at the falshood of theyr own Panisme Idols, than denye the beeing of one true God.

But the most part of these men in deede,

deede, and such others, as in old time were accounted Atheists, denied not God so much in words, as in life & facts; such as S. Paule called Atheists in his dayes, that obeyed theyr bellyes, and followed their pleasures in sinne and seusualitie: not vouchsafing to thinke of God in this lyfe, (such was the Epicure, & many other are at this day of his profession) but yet (as Lactantius wel noteth) when the same men came to be sober, and spake of iudgement (as at their death or other time of distresse & miserie,) they were as ready to confesse God, as any other whatsoeuer.

Rom. 1.

Phil. 3.

Lactant. lib.

3. institut.

But for learned men, & people of discretion, sobriety, and iudgement, there was neuer yet any (were hee Jew or Gentile) that doubted in this veritie, but had meanes of probations to confirme the same, as more particularly in the rest of this Chapter shall be declared.

*¶ Howe the Heathen prooued
there was a God.*

S E C T. 2.

Among the Gentiles or Heathen people, those men were alwayes

C

of

Phyloso-
phers.

Foure prin-
cipall Sci-
ences.

The Mathe-
matick pro-
ueth not
GOD.

That ther is a God.

of most credite and estimation, that
professed the loue of wisdom, & for
y respect were termed Philosophers.
VWho beeing deuised into diuers
sorts & sects, had four principal Sci-
ences, wherof they made profession,
each one of these hauing other low-
er Sciences comprehended vnder it.

The first of these foure, is called
Naturall Philosophy: the second,
Morall; the third, Supernaturall, or
Metaphisick; the fourth, Mathema-
tick. And for the first three, they haue
each one their proper meanes & pe-
culiar proofes, wherby to conuince,
that there is a GOD. The fourth,
which is the Mathematique, for that
it hath no consideration at all, of the
efficient or final cause of things, (vn-
der which two respects & conside-
rations only, God may be known &
declared vnto men in this world)
therefore this Science hath no pro-
per meane peculiar to it selfe, for
proouing this veritie, as the other
Sciences haue, but receyueth the
same as borrowed of the former.

¶ The Naturall Phylosopher.

THE Naturall Phylosopher among
the Gentiles, had infinite argu-
ments,

ments, to prooue by creatures, that there was a God, but all hee reduced to three principall & generall heads, which he tearmed *Ex Motu, ex Fine, et ex Causa efficiente*. That is, arguments drawne from the Motions, from the Ends, and from the Cause efficiēt of creatures that we behold; which tearmes y examples following shall make cleere and manifest.

The argument of *Motion* standeth vpon this generall ground in phylosophy, that *what soeuer is mooued, is mooued of another*: Wherin also is obserued, that in the motions of creatures, there is a subordination the one to the other. As for example; These inferiour bodies vpon earth, are mooued and altered by the ayre & other elements: and the elements are mooued by the influence & motion of the Moone, Sunne, and other heauenly bodyes; these Planets againe are mooued from the hyghest Orbe or Sphere of all, that is called *The first moueable*: about which wee can go no further among creatures.

The first argument in Naturall philosophy
Arist.lib.7. et 8.phy.

Primum mobile.

Now then asketh the Phylosopher heere, who mooueth this *first moueable*? for if you say that it moueth it selfe, it is against our former ground,

that nothing is mooued in nature but of another. And if you say that some other thing mooueth it, then is the question again, who moueth that other? and so from one to one, vntyll you come to some thing that mooueth, and is not moued of an other, and that must needs be God, which is about all nature.

*Plato lib. 10.
de legib.*

*Arist. lib. 8.
pysic. cap. 5.*

An argu-
ment taken
from the
Clocke.

This was the common argument of Plato, and of Aristotle, & of all the best philosophers. And they thought it a demonstration vnauoydable, & it seemeth they were admonished of this argument by consideration of the Clock, whose hammer when it striketh, sheweth the next wheele wherby it is moued, and that wheele sheweth to another wheele, and so from one to one, vntill you come to him that was the first cause of motion to all the wheeles, that is, to the Clock-maker himselfe.

*Arist. lib. de
mundo.*

Aristotle, to King Alexander, vseth this pretie similitude. That as in a Quiar of singers, when the foreman hath gyuen the first tune or note, there ensueth presently a sweet harmonie, and consent of all other voyces, both great and small, sharpe & meane: so God in the creation of the

this world, hauing giuen once the first push or motion to the highest heauen, called *Primum mobile*, there ensueth vppon the same, all other motions of heauens, planets, elements, and other bodies, in most admirable order, concord, & congruētie, for conseruation & gouernment of the whole. And thus is God proved by argument of motion. A similitude.

The other two arguments of the *End*, and of the *Cause efficient of creatures*, are made euident in a certaine manner, by this that hath beene spoken of motion. For seeing by experience, that euery thing brought forth in nature, hath a peculiar end appoynted, whereto it is directed by the self same nature, (as we see y^e bird is directed to build her nest by nature, the Foxe to make his den, & so so the like in all other creatures,) the Philosopher asketh here, what thing is that that directeth nature herselfe, seeing each thing must haue somewhat to direct it to his end? And no answer can be made, but that the Director of Nature, must bee something aboue nature, which is GOD himselfe. This argument of the *finall End*, is most excellently handled, by

The second argument of Naturall phylosophy

Phylo lib. de
opific. mund.

The third
argument
of Naturall
philosophy.

* Vide Plu-
tarch de pla-
cetis phylos.

Arist. lib. 8.

phys. et lib.

de Gen. et

corrup.

Arist. lib. de

mund. Et vi-

de Ploti. lib.

de mundo.

Phylo Iudeus, in his learned treatise,
Of the workmanship of the world.

From the Cause efficient, the Phylo-
sopher disputeth thus. It is euident
by all reason, in respect of the cor-
ruptions, alterations, and perpetuall
motions of all creatures, that thys
world had a beginning, & * all excel-
lent Philosophers that cuer were.
haue agreed therupon, except Aristot-
le, who for a time held a fantasy that
the worlde had no beginning, but
was from all eternitie; albeit at last in
his old age, he confessed y contrarie,
in his Booke to King Alexander.

This then being so, that this world
had a beginning, it must needes fol-
low also, that it had an efficient Cause.
Now the is the question, who is that
efficient Cause that made the world?
If you say, that it made it selfe, it is
absurde, for how could it haue pow-
er to make it selfe, before it self was,
and before it had any being at all? If
you say, that something within the
world, made the world: that is, that
some one part of y world, made the
whole: this is more absurde; for it is,
as if a man should say, that the finger
(& this before it was a finger, or part
of y body) did make the whole body

VWhere-

VVherefore we must confesse by force of this argument, that a greater and more excellent thing, than is the whole world put together, or than any part thereof, made the world, and was the *Cause efficient* of the frame that wee see; and this can be nothing els but God that is aboue the world. So that heereby we see, how many waies the Naturall Phylosopher is fraught with arguments, to proue there is a God, and that by reason only, without all light or assistance of fayth.

§ The Metaphisique and his argument.

BV T the Metaphisique, or Supernaturall Phylosopher among the Gentiles, as he to whom it appertained most in speciall to handle these high and supernaturall affayres, and many more arguments and demonstrations, to proue and conuince the being of one God.

And first of all he saide, that it could not stand with any possibility in his Science, that *Eus finitum*, a thing finite, or closed within bounds or limits, (as this world, and euery creature therein is) could be, but from

The first argument in Metaphisicke.

some Maker or Creator. For (saith he) the thing that in it selfe is not infinite, hath his bounds & limits, and consequently there must bee some thing, that assigned these bounds & limits. And seeing in this world there is no creature so great, which hath not bounds and limits, we must of necessitie imagine some infinite supreme Creator or Maker that limited these creatures; euen as we see that the Potter (at his pleasure) giueth boundes and limits to the pot that he frameth.

A Maxime
in Meta-
phisicke.

Arist. lib. 8.
metaphis.
capit. 2.

Thys argument the Metaphisicke confirmeth by a ruled principle in his Science. *That euery thing which is by participation, must be reduced & referred to some other thing, that is not by participation, but of it selfe.* And hee calleth a thing by participation, which is not in the fullest or highest degree of perfection in his kind, but may haue addition made vnto it. As for exmple; water, or any thing els that is heated by fire, is hote by participation, and not of it selfe, for that it may alwaies be hotter, & haue addition of heate made vnto it; but fire is hote of it selfe, and not by participation, for that it hath heate in the highest

highest degree, and in that kinde can receyue no addition, wherefore the heate of all other things, which are hote by participation of fire, are reduced (concerning theyr heate) to the heate of fire, as to their originall.

Now then (saith the Metaphisick) we see by experience, that all the creatures and parts of thys worlde, are *things by participation onely*, for that they are finite in nature, and haue limitations in all theyr perfections, and may receiue additions to the same, & consequently, they must of necessitie be referred to some higher cause that is infinite in perfection, & consisteth of it selfe alone, without participation from others: & thys is God, who being absolute, endlesse, and without all limitation of perfection in himselfe, deriueeth from his own incomprehensible infinitnesse, certaine limited natures and perfections to euery creature: which perfections in creatures, are nothing els but little particles, & participations of the bottomlesse sea of perfections in the Creator, whereunto they are to be referred and reduced, as the beame to the Sunne, and the brooke to the Fountaine.

Howe all
creatures
are by parti-
cipation of
GOD.

The second
argument in
Metaphi-
sicke.
Multitude.
Plato in
Parmen.

Primum
mobile.

M I C R O -
C O S M O S .

The infinite
things that
proceede
from the
soule.

A second argument vserth the Metaphisicke, grounded vpon certaine rules of vnitie, wherof one principle is, *That every multitude or distinction of things, proceedeth from some vnitie, as from his Fountaine.*

This he sheweth by many examples of things in this world. For we see by experience, that y diuers motions or mouing of the lower Spheres or bodies celestial, do proceed of the mouing of one highest Sphere, & are to be referred to the same, as to theyr Fountaine. Many Riuers are reduced to one well or of-spring: innumerable beames to one Sunue: & all the boughes of a tree to one stock.

In the body of Man, which for his beauty and variety, is called the *little world*: the veynes which are without number, haue all one beginning in the Lyuer, the arters, in the heart, the sinnowes, in the brain. And that which is more, the infinite actions of life, sence, and reason in man, as generations, corruptions, nourishments, disgestions, & alteration; feeling, smelling, tasting, seeing, hearing, mouing, speaking, thinking, remembering, discoursing, and ten hundred thousand particular actions, operations

tions and motions besides, which are exercised in mans body, vnder these or other such names and appellations: all these (I say) being infinite in number, most admirable in order, & distinct in euery theyr office and operation, doe receiue notwithstanding theyr beginning from one most simple vnitie, and indiuisible substance, called the soule, which produceth, gouerneth, and directeth them al to so innumerable, different and contrarie functions.

By this concludeth the Metaphisicke; that as among the creatures, we finde this most excellent order & connexion of things, vwhereby one bringeth forth many, & euery multitude is referred to his vnity: so much more in all reason, must the whole frame of creatures contayned in the world, (wherein there are so many millions of multitudes with their vnities) be referred to one most simple & abstract vnity, that gaue beginning to them all, and this is God.

A third argument vseth the Metaphisick, deriued from the subordination of creatures in this world; which subordination is such, & so wonderful, as we see no creature by nature

scrueeth

The third
argument
in Metaphi-
sick. Subor-
dination.

serueth it selfe, but another, and altogether doe conspyre in seruing the common. We see the heauens doe moue about cōtinually without ceasing, & this not to serue theselues, but inferiour creatures, lesse excellent than theselues. We see y^e water moisteneth the ground, the ayre cooleth, openeth, & cherisheth the same, the Sunne heateth and quickeneth it, the Moone & Starres poure foorth their influence, the windes refresh it, and all this not for themselves, but for other. The earth againe, that recey-ueth these seruices, vseth not the same for herselfe, or for her owne cōmoditie, but to bring forth grasse wherewith to feede Cattell, & they feede not for themselves, but to giue nourishment vnto man.

A similitude.

Now then (sayth the Metaphisick) if a man that stood a farre off vpon a Mountain, shold see in a field vnder him, a great, huge, and maine Armie of Souldiours, most excellent well appointed, each one in order agreeing with the other, deuided into Rankes, Squadrons, Companies, and Offices; subordinate the one to y^e other by degrees, & yet all tēding one way, all theyr faces bent vpon one place,

place, al mouing, marching, and turning together, all endeououring with alacritie towards the performance of one common seruice by mutuall assistance, without dissention, discord, difference, or clamor; he that should see this (sayth the Metaphisicke) as he could not but imagine some Generall high Captaine to be among these Souldiours, whom all obaied, & from whose supream commandement & order, this most excellent subordination, agreement, & vnion proceeded; so much more, vpon consideration of the former coherence, consent, and miraculous subordination of creatures among themselues in their operations, must we inferre, that they haue some generall commaunder ouer them all; by whose supream dispositiō, each creature hath his charge & peculiar taske appointed, which he must performe, for the common and vniuersall seruice of the whole.

The fourth reason or argument alledged by the Supernaturall Philosophers, is, of the marueilous prouidence arte and wisdom, discovered in y ^e making of euery least creature wythin the vvorlde. For seeing there	The fourth argument in Metaphisick. Prouidence.
--	---

*Tertullian
handleth
thys poynt
excellently
in Apolog.

nature, though no man did reach or instruct them therein. The same is confirmed by the cōmon vse of all Heathens, in *lifting vp theyr eyes and hands to heauen, in any suddain distresse that commeth vppon them. Which importeth that nature herself hath ingrafted this feeling, that there is a God. Yea, further he alledgeth, that by experience of all ages, it hath been proued, that Atheists theselues, that is, such men, as in their health & prosperitie, for more liberty of sinfull life, would striue against the being of any God; when they came to die, or fall into any great misery, they of all other men, would shew themselves most fearfull of this God, as Seneca declareth, and as Suetonius sheweth in the example of Caligula. VVhich is a token, that their conscience inforced them to beleue a God-head.

Seneca lib. 1.
de ira Suet.
in Caligu.

The saying
of Zeno,
touching
the death of
Atheists.

Nay, Zeno the Phylosopher vvas wont to say, that it seemed to hym a substantiall prooffe of this veritie, to heare an Atheist at his dying day, preach God frō a paire of gallowes, or rather such place of misery, (whē he asked God & nature for iuenes) than to heare all the Philosophers in the

the worlde dispute the poynt; for that at this instant of death and myserie, it is lyke, that such good fellows doe speake in earnest and sobrietie of spirit, who before in their wantonnes, impugned God, cyther of vanitie, ambition, sensuallitie, or dissimulation.

Now then, when the Morral Philosopher hath proued by this naturall inclination of man, that there is a God, which hath imprinted in vs such a feeling of himselfe, as no conscience can deny him, when it cometh to speak sincerely: the steppeth he a degree further, and proueth that this God which is acknowledged, can be but one; for that if hee bee a God, he must be infinite, and if he be infinite, he can haue no companion, for that two infinite things cannot stand together, without impeachment the one of the others infinitie.

The reason why there can be but one God.

Hee prooueth the same by the custome of the most Gentiles, who (as Lactantius well noted in his tyme) when they swore, or cursed, or praied, or wished any thing hartily, (especially in affliction, that lighteneth the vnderstanding,) theyr fashion was to say, God, and not the Gods. And for

Lact. lib. 2. diu. instit. cap. 2.

Deus et non Dij.

Plato Epist.
13. ad Dyo-
nisi.

for the learned sort of them, how-
soever they dissembled, and applyed
themselves outwardly to the error of
the common people, yet in earnest
they neuer spake of more the of one
God, as Plato signifieth of himselfe
to Dionisius King of Sicilie, in a cer-
taine Letter, wherein he gaue him a
signe when hee spake in earnest, and
when in iest. *Hinc discis tu, scribam ego
serio, nec ne: cum serio, ordior Epistolam
ab vno Deo, cum secus, a pluribus.* By
this signe shall ye knowe whether I
write in earnest or not: For when I
write in earnest, I beginne my Letter
with one God, and when I write not
in earnest, I doe begin my Letter in
the name of many Gods.

Cyrillus lib.
2. cont. Iuli.

Plotin. En-
nea. 1. lib. 8. 1
2. et Eu. 6.
lib. 4. capit.
12. 3. 4.

Iulian the Apostata, in hys three
most scornfull Bookes that he wrote
against vs Christians, (whom con-
temptuously he called Galileans) en-
deuouring by all his meanes to ad-
uance and set foorth the honour of
Paganisme, alledgeth this Plato for a
chiefe pyller and father thereof, and
dareth preferre him with our Mo-
ses: and yet you see what he testifi-
eth of himselfe. And that this was
his perpetuall opinion, three of his
most worthy Schollers, I mean three
of

That there is a God.

65

of the most learned that euer professed the Platonick sect, Plotinus, Porphyrius, and Proclus, all Heathens themselves, doe testifie & proue in diuers parts of theyr workes, assuring, that both they and their master Plato, neuer beleueed indeede but onely one God. And as for Socrates that was Platos Master, and pronounced by the Oracle of Apollo, to bee the wisest man in all Greece; the world knoweth that hee was put to death for iesting at the multitude of Gods among the Gentiles.

Aristotle that ensued after Plato, began y^e sect of Peripateticks, & was a man so much giuen to the search of Nature, as in many things he forgot the Author of Nature, or at least wise, he treated little & very doubtfully therof, yet in his old age, when hee came to write the Booke of the world to K. Alexander (which Booke Iustine the Martyr esteemed greatly, and called it the Epitome of all Aristotles true philosophy) he resolued the matter more cleerely, saying thus of God, *Hee is the Father of Gods & men, he is the maker & conser- uer of all things that be in the world.* And hee addeth further in the selfe same place,

Porhy. lib. 2. de abst. et lib. de occa. cap.

21. Procl. in theolo. Platon. et lib. de anima. et

Dem. 1. 31.

42. 53.

Socrates.

Apuleius, A- legus, et La- erti. in vita Socratis.

Aristotle & the Peripateticks.

Iustin. in Apolo.

Arist. lib. de mundo.

Theo. in me-
taph. Alex.
Aphrod. lib.
de providen.

place, that the multitude of many Gods, was invented to expresse the power of this one God, by the multitude of his ministers: so that he maketh all Gods to be servants besides onely one. VVhich sentence of theyr Master, Theophrastus and Aphrodiseus, two principal Peripatetickes, doe confirme at large.

Zeno & the
Stoickes.

Zeno the cheefe and Father of the Stoicks was wont to say, (as Aristotle reporteth) that, *either one God, or no God*. Which opinion is auerred euery where, by Plutarch and Seneca, two most excellent writers, & great admirers of the Stoick seneritie. And before them, by Epictetus, a man of singuler account in that sect, whose words were esteemed Oracles. *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere*. Before all things (saith he) we must affirme that there is one God, and that this God governeth all, and hath providence over all.

Plut. de ora-
cul. defect.
de transc. de
quest. Plat.
Seneca de vi-
ta beat. de
provid. in
Epist.
Epict. apud
Arianum.

The Acade-
micks.

As for the Academiks, who made the fourth deuision or sect of Philosophers, it is sufficient which I haue mencioned before, that Socrates their founder, was caused to dye for his opinion in this matter; albeit it seeme,

many
fle the
emul-
at his
ts be-
ntenc-
us and
eripa-
of the
risto-
God, w
rede-
eneca,
t great
e. And
man of
whose
s. Di-
Deum,
Before
ffirme
at this
prou-
made
hylo-
I have
crater-
ye for
beit it
ecme,

seem, that such as insued in that sect,
whose profession was to dispute and
doubt of every thing, * came at
length, by their much iangling and
disputing, to beleue and hold no-
thing. Wherof Cicero himselfe may
be an example, who in his Bookes
De natura Deorum, followeth so farre
the Academicall veine of doubtfull
disputing to and fro, about the na-
ture of Gods, as hee may seeme (and
so did he to dyuers Christians of the
Primatiue Church) to be very irre-
solute whether there were any God
or no. Albeit in the end he make
shew to conclude very plainly and
peremptorily with the Stoicks.

* So in this
tyme of va-
rietie of
Sects.

*Arnob. cont.
gentes.*

All the foure sects of Philosophers
then, who in theyr times bare the
credite of learning & wisdom, made
profession of one GOD, when they
came to speake as they thought. But
if we ascend vp hyer, to the daies be-
fore these sects began, that is, to Py-
thagoras, * & Archytas Tarentinus,
and before them againe, to Mercuri-
us Trismegistus, that was the first pa-
rent of physilosophie to the Egypti-
ans: we shall finde them so resolute
and playn in this poynt, as no Chri-
stian can be more. VVherfore he that

All old Phi-
losophers
acknow-
ledged one
G O D.

* *Vide apud
Plutarch de
placitis phy-
los. Trismeg.
in Pamaand.
et in Asclep.*

desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens of all ages: let him read but S. Cyrils first Booke against Iulian the Apostata; or Lactantius his first and second booke against the Gentiles, and hee shall remaine satisfied.

The recollection of the first argument in Morral philosophy.

This then is the Morral Phylosophers first argument: the inclination of al people to beleue a God-head; the instinct of nature to confesse it; the force of mans conscience to fear it; the custome of all Nations to adore it. And finally, the consent and agreement of all learned and wyse men, in applying this God-head not to many, but to one only, that made this world, and gouerneth the same.

Trismeg. in Peman. cap.

2, 3, 4, 5, 6, &c.

In Asclep. l. 2. 6. &c.

Non hominibus; non demonibus; non Dissipis, quos non natura ratione, sed honoris causa Deos nominamus. We do not attribute the appellation of true God (saith Trismegistus) either vnto men, or vnto deuils, or vnto the multitude of other Gods themselves, for that wee call them Gods, not in respect of theyr natures, but for honours sake. That is, we call them Gods to honour them for theyr famous acts, and not for that we think them

them in nature true Gods. VVhich Cicero confirmeth in these vvords; *The life of man, and common custome hath now receyued, to lift vp to heauen by fame and good will, such men as for theyr benefits are counted excellent. And hereence it commeth, that Hercules, Castor, Pollux, Aesculapius, and Liber, are now become Gods, and heauen almost is filled with mankind.*

The second argument of Morrell philosophy, is, *De ultimo fine, et summo hominis bono*: that is, concerning the last end of man, and of his highest or supream felicity, whereby the being of God is also confirmed. And albeit I haue said somewhat of mans end before: yet that which in this place I am to adde, is more proper and peculiar to Morrell philosophy. For as other Sciences may, & doe consider the finall ends of other creatures, which are diuers, and yet all concur for the seruice of man: so this Science of Morrell philosophy, doth properly consider the final end of man himselfe, calling it, *summum bonum*, his greatest and highest happinesse, where-vnto he was created, and where-vnto he tendeth in this life, and wherein he resteth and repo-

Cicero hys opinion of the multitude of Panyne gods how they were made, and how

The second argument of Morrell philosophy.

seth, without further motion or appetite, when he hath obtayned it.

For better vnderstanding wherof, it is to be considered, that euery thing in this worlde, hath some particuler end, together with an appetite & desire ingrafted by nature to that end, which desire ceaseth when the end is obtayned. As for example, a Stone hath a naturall appetite to go downward into the Centre or middle of the earth, and so resteth in no place (except by violence it be stayed) vntill it come thether. On the contrary, fire, repositeth no where, (except it be restrained) vntill it mount aboue the ayre to his peculier and naturall place of abode, where, of it self it resteth. And so in other things that are without sence, there is a certaine appetite and desire to theyr end, which end being once obtained, that desire and appetite of it selfe repositeth.

In beastes likewise we behold, that they haue a desire to fill their bellies, and to satisfie theyr other sences, which being satisfied they remaine contented, & desire nothing els, vntill the same appetite of sence vwant his obiect againe. VVherby we perceiue, that sensuality or contentation

of

That there is a God.

79

of the senses, is the finall end desired
of beasts, and theyr very *summum bonum*,
or supream felicitie.

But in man, albeit for maintenance
of the body, ther be this appetite al-
so to satisfie his senses, according to
the lower proportion of hys minde,
that is called *sensative*, yet according
to the higher part of his mind, whose
name is *reason*, or the reasonable
part, (which is the only part indeed,
that is peculiar to man, and distin-
guisheth him from vnreasonable
beastes,) he hath an appetite of some
more high and excellent object, then
is the contentation of these senses:
for that by experience wee see and
feele, that oftentimes when the sen-
ces be al satisfied, yet is the mind not
quyet, which argueth, that sensuali-
tie, or sensuall delectation, is not our
summum bonum, wherein our minde
must rest, and enioy her felicitie.

Heereupon haue Philosophers &
wise men fallen to dispute in all a-
ges, what should be the finall felicity
and *summum bonum* of mankind?

And Cicero saith, that this poynt is, *Cic. lib. de fi-*
cardo totius philosophie, the very hook *bonorum et*
or hynge wherupon all philosophie *malorum.*
hangeth. For that this beeing once

The contē-
tion of Phy-
losophers a-
bout the
felicity of
man.

*Aug. lib. 19.
de ciuit. cap. 1*

The sentēce
of Plato in
Phædon.

found out, cleere it is, that all other things and actions are to be referred to the obtayning of this end & hap-
pines. And therefore about this point there hath been marvellous contē-
tion and fight among Phylosophers, the Stoickes refuting the Epicures, & Peripatetiques refuting againe the Stoicks: and the Platonickes, (who went neereſt the trueth) impugning and refuting both the one and the other: and this diſſention went ſo far ſforth, the one part aſſigning one thing, and the other another, to bee this felicitie or *ſummum bonum*, that Marcus Varro, a moſt learned Ro-
maine, gathered two hundred, four-
ſcore, and eyght different opinions (as S. Auguſtine noteth) about thys matter.

And finally, when all was ſaid and examined, Plato found, that nothing which might be named or imagined in thys life, could be the felicitie or *ſummum bonum* of man, for that it could not ſatiffie the deſire of our mind. And therefore he pronounceth this generall ſentence. *It is impoſſible that men ſhould finde their felicitie or ſummum bonum, in thys life, ſeeke what way they will: but in the next life with-*

without all doubt it must be found. The reason of which sentence and determination was, for that Plato was able to refute any thing that the other Philosophers did or could name, to bee our felicitie and finall end in this life, were it Riches, Honours, Pleasures, morrall vertues, or other like, which each sect did assigne.

As for example, hee prooued that riches could not be our *summum bonum* or happinesse, for that they are vncertaine, vndurable, vaine, variable, and things that bring with them more daunger oftentimes & trouble of minde, than pouertie dooth. Honours hee refelled, for that besides theyr vanitie, they depende of the mouth & minds of other men, who are changeable and inconstant. Pleasures of the body, and voluptuousnes, for that they are common to vs with beastes, and alwayes haue annexed thyr sting, and discontentation, when they are past. Morrall vertues, for that they consist in a certain perpetual fight & war with our own passions, which neuer giue vs rest or repose in this life. Finally, whether soeuer we turn our selues, or what soeuer wee lay our hands vpon in thys

How nothing in this life can be our felicity.

That there is a God:

life, to make our felicitie or *summum bonum*, it sayeth vs (saith Plato) neither giueth it any durable contentation to our minde, wherefore this felicitie is to be sought and obtayned in the life to come.

How farre
Morral phy-
losophy rea-
ched in de-
termining
mans feli-
cicie.

Thus farre arriueth Morral philosophy by reason, to proue, that mans felicitie or final end, cannot be in any thing of this life or world. It proueth also by the same reason, (as in part it hath been touched before) that this felicitie of our minde in the life to come, must be a spirituall and immaterial obiekt, for that our mind and soule is a spirite: it must bee immortal, for that our soule is immortal. But what? goeth yet humane philosophy any further? or can Plato assigne the particuler point wherein it standeth? Heare his words and confesse, that not without reason he was called *Diuine*. In this it consisteth (saith he) *Vt coniungamur Deo, qui omnis beatitudinis fastigium, meta, finis*, That we be ioyned to GOD, who is the top, the butt, and the end of all blessednes. And can any Christian (think you) say more than this? Yet harken what a scholler of hys *swyth*, for explication of his Masters sen-

*Plato in
Phaedon.*

That there is a God.

73

Sentence: Supremus hominis finis, supremum bonum, id est Deus. The small end of man whereto he tendeth, is a supreme or soueraigne good thing, and this is God himselfe. By which wordes we see, that these Heathens, by the ende of man could finde our God, which was the second argument propounded in Morall philosophy.

Plotin. Enu.
1.lib.4.cap.1

A third argument useth the Morall Philosopher, for prooffe of God, (which shall be the last I will alledge in this place) deduced from consideration of good and euill, vice & vertue, and especially of the rewarde, which by nature, reason, and equity, is due to the one: as also, of the punishment belonging to the other.

The third argument in Morall philosophy, touching rewarde & punishment.

For (saith he) as in all other things, creatures, and actions of this world, that passe from the Creator, wee see proportion, order, iustice, wisdom, and prouidence obserued; so, much more must we assure our selues, that the same is obserued in the same Creators actions & proceedings towards man, that is the cheefe and principall of all other his creatures.

Now then we see & beholde, that all other creatures are directed to

D 5 | theyr

theyr ends by nature, and do receiue comfort and contentation so long as they holde that course: and losse, disease, and grieve, as soone as they breake and swarue from the same. Onely man, hath reason giuen him whereby to knowe and iudge of his end; and the holy Scriptures, whereby he may eyther direct hys vway to the same by vertue, or run astray by following of wickednes. Whereupon it ensueth, that in all equitie and iustice, there must remaine reward for such as doe wel, and follow the right path assigned them to theyr end and felicitie, which is by good life: and punishment for the other that abandon the same, for pleasure and sensualitytie.

But we see in this world, (saith the Philosopher) that most wicked men doe receyue least punishment: and many there be, (as Princes and high Potentates) whose liues & actions, be they neuer so vicious, yet are they aboue the correctiō of mortall men: and many poore men on the contrary part, who for theyr vertue, patience, & honestie, receiue nothing in this lyfe, but enuie, malyce, contempt, reproch, despite, and oppression.

fion. * VVherfore (saith he) eyther * See of this
 wanteth there prouidence & equitie matter So-
 in the gouernment & disposition of crates in A-
 these affaires, which we see not to polog.
 want in things of lesser moment: or
 els must there bee a place of punish-
 ment & rewarde in the life to come,
 vpon the soules of such as part from
 hence, and a iust and powerful Iudge
 to make recompence of these ine-
 qualities and iniustices permitted in
 this world. VVhich Iudge can bee
 none but the Creator himselfe.

*Plato in
 Cratil. et in
 Gorgia. et in
 Phad. et in
 lib. 10. de le-
 gibws. Plu-
 tarch. de Sera-
 numinis vin-
 dicta & o-
 thers.*

And so hetherto haue I declared,
 how euery particuler Science among
 the Gentiles, had particuler meanes
 and wayes to demonstrate God by
 contemplation of his creatures, and
 by force of reason, which no man
 could deny.

Now remayneth it to shew, howe
 the Iewe or faithfull Israelite, before
 Christes appearance in the flesh, was
 able to confirme thys veritie to a
 Heathen, which shall be the subiect
 of the Section following.

¶ Now

How the Iewes were able to
proue God.

SECT. 3.

The people
of Israell
Gods par-
tage.

THE people of Israell, that for many yerres & ages, were the peculiar people and partage of God, as they dwelt inuironed with Gentiles of each side, that impugned theyr Religion & worship of one God, and had many weak-lings among themselves, that were often tempted to doubt of the same Religion, by the example of so many Nations and Countreyes about them, that made profession of a contrary Religion, so had the Diuines and learned men of this people diuers forcible proofes, & most reasonable arguments peculiar to themselves, (besides the gyft of faith, or any other demonstration that hetherto hath beene alleadged) to confirme their bretheren in y beleefe of one God, & to conuince all Atheists or Infidels in the world.

Diuers

things wher
by the Iewes
shew God.

And albeit these proofes which they vsed were many, as the creation of the world by one God: the deuinding of the Hebrue Religion from
the

the beginning : the conuerſation of
God with Abraham, of whom the
Iewes deſcended : the myraculous
deliuering of that Nation from Egypt :
the Law receyued from Gods owne
mouth by Moſes : the ſtrange en-
trance of the Iewes into the Land of
Promiſe : the extinguishing of the
Gentiles vvhich before inhabited
there : the erection of the Iewiſh
Monarchie ; and protection thereof
againſt all Nations ; the myraculous
deedes and ſayings of Prophets : and
a thouſand reaſons beſides, which
confirm moſt evidently, that the
Iewes God, was the only true God :
yet for that all theſe things and ſay-
ings with an Infidell, had no more
credite, than the wrytings or Scrip-
tures wherein they were recorded ;
hereby it came to paſſe, that al which
a Iewe could ſay for prooſe of God,
more than a Gentile, depended only
vpon ſ^y authoritie of his Scriptures ;
and for this cauſe he referred all hys
prooſes and arguments to make eui-
dent the truth & certaintie of theſe
Scriptures, which thing once per-
formed, the being of one God cannot
be called into controuerſie : for that
theſe Scriptures are nothing els, but

Comfortable to heare the certainty of Scriptures declared.

a narration of the acts & gests of that only God, which the Iewes professe. VVe are now to see then, what the Iew was able to say for prooffe of his Scriptures, & consequently, for demonstration of God, & of his iudgements declared therein. VVhich discourse, as it was profitable in olde time, for stay & confirmation of all such, as were or might bee tempted with infidelitie: so can it not be but very comfortable to vs Christians of these daies, to behold the certainty of these Scriptures layd open before vs, vpon which the foundation of our whole sayth dependeth.

¶ The first prooffe of Scriptures.

Antiquitie.

* Iosephus lib. 10. con. Appion handleth this at large.

First therefore, the Iew for prooffe of his Scriptures, alledgeth the great & wonderfull antiquitie thereof. For as God (sayth he) was before Idols, and trueth before falshood, so was the Scripture, (which is the Storrie of the true God) long before the writings of Panims or Infidels. Nay, * further he sheweth, that the most part of things recounted in the Bible, were doone before most of the Panyms

Panym gods were extant, and that the very last VVriters of the Hebrue Cannon, which are Esdras, Aggeus, Zacharias, and Malachie, (* almost sixe hundred yeeres before the coming of Christ, when the second Monarchie of Persians began) were before most of the Heathen auncient Historiographers; to wit, before Hellanicus, Herodotus, Pherecides, Thucydides, and Xenophon. And albeit the Gentiles had some Poets before, as Orpheus, Homer, Hesiodus, and Lycurgus the Law-maker, that lyued a good whyle after: yet the eldest of these, arryued no higher than the daies of K. Salomon, which was siue hundred yeeres after Moses, the first writer of the Bible. After whose tyme, the most part of Heathen gods were long vnborne, as Ceres, Vulcan, Mercurie, Apollo, Aesculapius, Castor, Pollux, & Hercules, as the Gentiles themselves in their Genealogies doe confesse. And as for Abraham, that liued siue hundred yeres before Moses, he was not only elder than these gods, which I haue named, but also than Iupiter, Neptune, Pluto, & such other, who for dignities sake and antiquitie, are called

* Eusebius assigneth them 570. in Chron.

*Euphemerists
Missen. in
Genealo.
Deorum.*

*Cic. de natu-
ra Deorum.*

called by the Gentiles, *Dij maiorum Gentium*, the gods of great Nations. And yet before Abraham, doe the Scriptures containe the story of two thousand yeeres or there abouts.

So that by this it is evident, that the writing of Heathens, and the multitude of theyr gods, are but late Fables in respect of the olde and venerable antiquitie of Hebrue Scriptures, and consequently the authoritie of these Scriptures, must in reason be greater than all other writings in the world besides, seeing they were extant before all others, in those first times of simplicitie & sinceritie, and were in part translated into dyuers languages, before the Monarchie of the Persians, that is, before any story of the Gentiles was written, as Eusebius out of many Heathen Authors declareth.

*Euseb. lib. 9
de prep.
Euang. cap.
2. 3. 4.*

¶ The second prooffe of Scriptures.

Their man-
ner of wry-
ting & con-
seruing.

NExt to the reason of antiquitie, is alledged the manner of writing, authorising, and conseruing these Scriptures, which is such, as greatly confirmeth the certainty of things con-

contained therein. For first, what so-
ever is sette downe in these writings,
was eyther taken immediately from
the mouth of God, as were the pro-
phcyes and bookes of the Lawe: or
els collected from time to time by
generall consent, according as mat-
ters & myracles fell out, as were the
Bookes of Iudges, the Bookes of
Kings and Chronicles, and some o-
ther that containe records and Hy-
stories of times. Which bookes were
not gathered by some one pryuate
man, vpon heare-say, or his own i-
magination, long after things done,
as Heathen Hystories, & other pro-
phane records and monuments are;
but, they were vvritten by generall
agreement, in the selfe same dayes,
when things were in sight & know-
ledge of all men, and so coule not
be feigned.

Secondly, when books were writ- How Scrip-
ten, they were not admitted into the tures were
common authoritie of Scriptures, authorised.
that is, of Gods word or diuine wry-
tings, but vpon great deliberation, &
most euident prooffe of theyr vn-
doubted verity. For either the whole
Congregation or Synagogue, who
had the approouing heereof, (and a-
mong

mong whom commonly were dyuers Prophets) did knowe most certainly the things and myracles to be true, (as did also the whole people,) that were recorded in these v writings, cōcerning Histories, or els they saw the same confirmed from God, by signes & wonders, as in the books of the Prophets, and of theyr Law-giuer Moses it fell out.

Thirdly, when any thing was written and admitted for Scripture, The care of conseruation therof was such, & the reuerence of Iewes ther-vnto so great: as may easily assure vs, that no corruption or alteration could happē vnto it. For first y thing was coppied out into twelue Antentical copies, for al the twelue Tribes: and then again in euery Trybe there were so many copies made, as were particuler Synagogues within that Trybe. All was doone by special Notaries, Scribes, Ouer-seers, and Witnesses. The copies after diligent reuiewe taken, were laide vp by the whole congregation, in the Treasure house of the Temple, vnder dyuers locks & keyes, not to be touched, but by men appointed; not to be vsed, but with singuler reuerence. To add,

diminish, corrupt, or alter, was present death by the Lawes of the Nation. And then howe was it possible (saith the Iewe) that among these writings, eyther falshood shoulde creepe in, or trueth once receiued, could afterward be corrupted?

It is not possible (saith he) in reason, and therefore obserueth he another thing in thys case, which in truth is of very great consideration, to wit, that no other Nation vnder heaven, dyd euer so much esteeme their own writings, that they would offer to dye for the same, as the Iews were ready to do, for euery sentence & sillable of their Scriptures. Wherefore also it did proceede, that in all theyr miseries & afflictions (wherein they were a spectacle to all y world) in all theyr flights & banishments, to Egypt, Babylon, Persia, Media, and other corners of the earth, in al their spoyles, assaults, and deuastations at home: they euer yet had special care to conserue these writings, more than theyr owne liues, and so haue kept the same wythout mayme or corruption, more ages together, than all Nations in the world haue done any other Monuments.

The estimation that the Iewes had of theyr Scriptures,

The third prooffe of Scriptures.

The sinceritie of the
VVriters.

THE thirde perswasion which is vsed by the Iew for the veritie of these Scriptures, is, the consideration of the particuler men that vvrote them: who were such, as in no reason can be suspected of deceit or falshood. For as I haue sayd, the stories of the Bible, were written from time to time by publique authoritie, and by the testimonie of al men that saw and knew the things that are rehearsed. The bookes of the prophecies were indited by the Prophets themselves, who were plaine, simple, & sincere men, authorised from God by continual miracles, & yet so scrupulus & timorus of their owne speeches, as they durst say nothing, but onely, *The Lord sayth this, the Lord of Hostes commaundeth that, &c.*

And when they preached & read theyr wrytings in the hearing of all the people, they protested, that it was not mans word, but Gods, and that for such they left it in the publique Treasurie of theyr Nation, vntill by tract of time, the euent and fulfilling

ling of theyr prophecies shold proue them true, (as alwayes it did) and theyr owne both liues & deathes declare, that they meant no falshood: subiect to the corruption, pride, vanity, or ambition of this life (as other prophane and Heathen VVriters were) and theyr deathes for the most part offered vp in holy martyrdom, for defence of that truth which they had preached and written: as appeareth in * Esay, that was sawed in peeces by King Manasses; in Ieremie, that was stoned to death by the common people; in Ezechiell, that was slaine by the Captaine of the Iewes at Babilon; in Amos, whose braines were beaten out, by Amasias the wicked and Idolatrous priest in Bethell; in Micheas whose neck was broken by Ioram, sonne to King Achab; in Zacharias, that was slayne at the Altar, and the like.

And this for the Prophets of the latter times among the Iewes. But now, if we consider the first Prophet of all that wrote among the people, I meane Moses, that was not onely a prophet, but also an historiographer, a Law-gyuer, a Captaine, & a Priest, the first that euer reduced that people

The liues & deathes of the Prophets.

* See Epiphanius de vitis Prophetarum.

A peculier consideration of Moses, first writer in the Bible.

ple to a Common-wealth, and the first that put theiſe acts and geſtes in writing, or rather the acts and geſtes of the almighty God towards them: this man (I ſay) if we conſider him onely? (I meane the circumſtances of his perſon) the Iewe thinketh this a ſufficient motive to make any man of reaſon beleue what ſoeuer he hath left written in the Bible without further confirmation.

*Euseb. lib. 9
et 10 de pre.
Euan. Ioseph.
lib. 1. de con-
tent. Appio.
et li. 2. anti.*

And first for hys antiquitie, I have spoken before, and the Heathens doe confesse: and for myracles doone by him, the greatest enemies that euer he had in the world; that is, Appion in his fourth booke against the Iewes, and Porphyrie in hys fourth booke against Christians doe acknowledge them; and Porphyrie adioyneth more for prooffe heereof, that he found the same confirmed by the story of one Saccarion a Gentile, who lived (as he affirmeth) at the same time wyth Moses. But what? all those myracles (say they) were doone by Arte-magick, and not by the power of God, as Moses boasted.

Exo. 3. 4. 8.

But then asketh them the Iewe, where Moses a sheepeheard, could learne

ad the learne so much Magicke, or why
 sites in could not the Magicians of Pharao,
 gesses whose study vvas in that profession
 them: from theyr infancie, eyther doe the
 r him lyke, or at least wise delyuer them-
 ances selves from the plagues of Egypt?
 nketh why did they cry out, *The finger of* The miracu-
 e any God is heere? VVhere did you euer lous works
 ouer beare of such workes doone by Ma- of Moses.
 with- gick, as Moses did, when he deuided *Exo. 14.*
 the Red-sea? when he called into
 have his Campe so many Quayles vppon *Exo. 16.*
 thens the suddaine, as sufficed to feede sixe
 racles hundred thousand men, besides wo-
 emies men and Children? VVhen he made
 that a Rocke to yeeld forth a Fountaine? *Numb. 11.*
 ke a when he caused a dewe to fall from
 rie in heauen, that nourished hys whole *Iosua 5.*
 tians Campe for forty yeeres together? *Psal. 77.*
 Por- VVhen hee caused the ground to o-
 ppe open, and swallow downe alieue, three *Numb. 16.*
 con- of the richest Noble men of all hys
 onia- Army, together with their Taberna-
 eaf- cles, and all other bagges & baggage? *Ioseph. lib. 4.*
 Mo- When he caused a fire to come from *antiq. cap. 2.*
 racles heauen, and consume fiftie Gentle- & 3.
 ma- men of the former Rebels and Ad-
 God, herents, without hurting any one
 out that stood about them
 ewe, These things did Moses, and ma-
 ould ny other in the sight of al his Army,
 arne that

Numb. 16.

Dent. 11.

Psalm. 125.

that is, in the sight of manie hundred thousand people, amōg which there were diuers his emulators & sworne enemies, as by the storie and Scripture it selfe appeareth, Core, Dathan, & Abiron, with their faction, sought in all things to disgrace him, and to diminish his credite: and therefore, if any one point of the miracles had been reproouable, Moses would neuer haue durst to put the same in writing, nor would the people haue stood with him; and much lesse haue receiued his writings for diuine, and for Gods own words, (being solicited against him by so potent means) had not they knowne al things to be most true therein contained, and had seene his strange myracles, and familiaritie with God.

The plaine
and sincere
proceeding
of Moses.

But he delt plainely and simply in thys behalfe: he wrote the things of his owne doings, which euery man present did know to be true: and of Gods speerches, & communications to himselfe, he wrote so much as hee was commaunded, whereof both God, and his conscience did beare hym witnesse. Hee caused the whole to be read vnto the people, and laide vp in the sacred Arke and Tabernacle,

de, as Gods owne writing & con-
 nant with that Nation. He caused all
 the whole Armie to swear and vow
 the obseruance thereof. And then *Num. 20.*
 drawing towards his death, he made *and 17.*
 a most excellent Exhortation vnto *Deut. 31.*
 them, perswading them sincerelie to
 the seruice of their God; and confes-
 sing his owne infirmities, and how
 for his offences he was to die before
 their entrance into the Land of pro-
 mise. Hee concealed not the offence
 of his brother Aaron, of his grand- *Exod. 32.*
 father Leui, of his sister Marie, and *Gen. 49.*
 other of his kindred, (as worldlye *Numb. 12.*
 princes for their honors are wont to *Deut. 14.*
 doo) neither did hee goe about to
 bring in gouernment after hys de-
 cease, anie one of his owne sonnes,
 (which is greatly to bee obserued)
 notwithstanding he left behind him *Numb. 27.*
 goodly gentlemē fit for the roome, *Deut. 3.*
 and himself of power to place them,
 if hee had endeouored: but hee left
 the gouernment to a Straunger, na-
 med Iosua, as God had commaun-
 ded him.

Al which things (saith the Iew) do
 prooue sufficiently, that Moses was
 no man of ambition, or of worldly
 spirit, but a true seruant of God, and

consequently, that he wrought not
by Magicke or falshood, but by the
only power of his Lord & Master,
and that his writings are true, and of
the same authoritie, that in his life &
death he affirmed them to be, that is,
the vndoubted VVord of Almighty
God.

The fourth prooffe of Scriptures

Consent.

THis he confirmeth yet farther by
a fourth reason, which is the con-
sent & approbation of al later VVri-
ters of the Bible, that ensued after
Moses. For as among prophane wri-
ters of worldly spirit, it is a common
fashion for him that foloweth to re-
prehend the former, and to hunt af-
ter praise by his auncetors disgrace:
so in these VVriters of the Bible, it is
a most certaine argument, that all
wer guided by one Spirit from God,
that in continuance of so many A-
ges and thousand yeeres, no one yet
euer impugned the other, but alwaies
the latter supporting and approving
the former for true, doth build there-
upon, as vpon a sure foundation. So
the writings of Iosua doo confirme
and

and approve the writings of Moses :
 he and the records of the Iudges do re-
 fer, hence and allow the Booke of Io-
 sias. The storie of the Kings & Chro-
 nicles, doth refer it selfe to the storie
 of Iudges. One Prophet confirmeth
 another. And finally, Christ appro-
 ueth them all, by the known diuision
 of the Law, Psalmes, and Prophets,
 which is a demonstrarion, that all
 their spirits agreed in one.

And thus hetherto hath been de-
 clared the foure considerations, that
 are externall or without the Bible, to
 wit; the antiquitie and continuance
 of the Scriptures; the maner of their
 writing & preserving from corrup-
 tion; the sinceritie, vertue, and sim-
 plicitie of their VVriters; together
 with their agreement and coherence
 in one spirit. But now further, (saith
 the learned Iew) if you will but open
 the Booke it selfe, and looke into the
 Text, and that which therein is con-
 tained : you shall see Gods ovvne
 hand, Gods owne charecters, Gods
 owne signe and seale, and subscrip-
 tion to the paper. You shall see Gods
 omnipotencie, Gods Spirite, Gods
 providence, no lesse in these Letters
 of his Booke, than you behelde the

Foure con-
 siderations
 externall.

1.

2.

3.

4.

Considera-
 tions inter-
 nall.

same before, in the tables of his creatures. Nay, much more (sayth he) for these letters were deuised for declaration of those Tables, to the end that such as for their blindnes could not see him in his creatures, might learn at least to read him in his scriptures.

¶ The fifth prooffe of Scriptures.

Their argument, and ende.

Consider then first (saith hee) the subject or Argument which the Scriptures do handle, together with their scope & ende whereunto they doo leuell. You shall find, that the first is nothing els, but the actes and getts of one eternall God, as before hath been mentioned; & the second nothing els, but the onely glorie and exaltation of the same great God together with the saluation of mankind vpon earth. And shal you finde anie writings in the world besides that haue so worthy an argument, or so high an end? Read all the volumes and monuments of the Pagans, turne ouer all their Authors; of what kind name, or profession soeuer; and see what mention they make of the

things I mean, of the honour
of God, and the saluation of man?

Read their Philosophers, & see whe-
ther ever they name or pretend these
things. Read their Historiographers,
and make how many battailes and
victories they attribute vnto God?

They will describe to you often the
particular commendation of their
Captaine, they will defraud no one
Souldiour of his praise in the victo-
rie, they will attribute much to the
wisdom of their Generall, much to
his courage, much to his watchful-
nes, much to his fortune. They will
attribute to the place, to the wind,
to the weather, to the shining of the
Sun, to the raising of the dust in the
enemies eyes, to the flying of some
little bird in the ayre, and to a thou-
sand such pettie obseruations be-
sides; but to God nothing. Where-
as contrariwise in the Scriptures, it is
in euery battaile recorded, God deli-
uered them into their enemies handes:
God ouerthrew them: God gaue the
victories.

Againe; consider the Lawes & law
makers among the Gentiles, as Ly-
curgus, Solon, Draco, Numa, and the
like, and see whether you finde anie

Philoso-
phers.
Historio-
graphers.

Heathen
Law-ma-
kers.

That there is a God.

Dent. 6.

one such Law, or tending to such an end, as this of the Iewes: Thou shalt loue the Lord thy God, with all thy heart, and with all thy soule, and shalt loue thy neighbour as thy selfe.

Prophets & Sooth-sayers.

Consider in all the Sooth-sayers and Diuines among the Gentiles whether they vsed to say in their predictions, as the prophetes of Israel did, *Dominus dixit*, the Lord hath spoken it; or els, *Ego dico*, I do speak it. Compare their versifiers and Poets with those of the Scripture, and see, whether they haue laboured in the praise of men, or of God: And whereas Heathen Poets haue filled vp their Bookes (as also the most part of ours at this day,) with matter of carnall loue: marke where any of them euer brake forth into such panges of spiritual chaste loue, as holie Dauid did, when he said: I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my protector, and the horne of my saluation. And againe in another verse. What haue I desired vpon earth besides thee? my flesh and hart haue fainted for thee, thou God of my hart, thou God art my part and portion euerlasting?

Versifiers & Poets.

Psal. 17.

The vehement loue of Dauid.
Psal. 72.

loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my protector, and the horne of my saluation. And againe in another verse. What haue I desired vpon earth besides thee? my flesh and hart haue fainted for thee, thou God of my hart, thou God art my part and portion euerlasting?

By

By all which is euident, that as prophane writings and Wryters, which do treat of men, extol men, seeke the grace of men, referre all to the commoditie and good lyking of men, doe proceede of the spyrite of man, and are subiect to those infirmities of falshood, error, and vanitie wherewith man is entangled in thys life: so the Scriptures, which handle matters aboue the compasse of flesh and blood; that referre al to God, and supernaturall ends, could not proceed of nature or of humane spirit. For that by nature, the Iewes were men as the Gentiles were, and had their infirmities of fleshe and blood as the other had. And therefore it must needes be concluded, that these hygh and supernaturall writings among them, proceeded from God, that speciallie directed them, and gaue them light of vnderstanding, aboue all other Nations and people in the world.

The sixth prooffe of Scripture.

NExt after the argument and ende of the Scriptures, the Iewe wil-
leth vs to consider the peculier style Their style.

That there is a God.

put his right hand vpon the head of the younger, and his left hand vpon the elder, and that of purpose, as it prooueth afterwarde. For when Ioseph their Father misliked the placing of their Grand-fathers hands, and would haue remoued the right hand from Ephraim, and haue placed it vpon the heade of Manasses, that was the elder Brother, Iacob would not suffer him, but answered, *I know my sonne, I know, that Manasses is the elder: and hee shall be multiplied in many people, but yet My younger brother shall bee greater then he.* Which afterwarde was fulfilled, for that Ephraim was alwaies the greater and stronger Tribe, and in fine, became the head of the Kingdome of Israell, or of the ten Trybes, whereof there was no suspition or likelihood, when Iacob spake this, or when Moses recorded it. And how then came Iacob to foresee this so many hundred yeeres before? as also to foresee & foretel the particular places of his childrens habitations in the land of Promise? as Zabulon at the sea side; Aser in the fertile pastures; & other the like that fel out by casting lotts, after foure hundred yeeres

Gene. 48.

*Iosua, 16.
and 17.*

Eccle. 47.

Esay, 7. 28.

Jerem. 31.

Ezech. 37.

Hosea, 5.

Gene. 49.

Iosua, 14.

Exod. 12.

Gala. 3.

Acts, 13.

That there is a God.

115

reers and more. Where-hence had
be this (I say) to fore-tell what lots
so long after should appoynt, but
only from G O D, who governed
theyr lots.

The fore-sight of Moises.

TH E like may be asked cōcerning
Moises, who before his death in
the Desert, deuided out the Land of
Canaan to euery Trybe, euen as
though he had beene in possession
thereof, & as afterward it fel out by
casting of lots, as in the booke of Io-
sua appeareth. And could any hu-
mane wit or science (think you) fore
see, what each Tribe should attaine
(after his death) by drawing of lots?

Numb, 34,

35, 36.

Iosua, 15.

16. 17.

Again, the same Moises fore-saw
and fore-told in publique hearing of
al the people, how in times to come,
long after his death, the Iewes shold
forsake G O D, and for theyr sinnes
be cast into many banishments, and
finally be forsaken, and the Gentiles
receiued in their roome, as indeede it
came to passe. And whence (trowe
you) could he learne thys, but from
God alone?

Deu, 31, 32,

Deut, 32,

verse, 21.

F.

The

The Prophecie for the perpetuall desolation of Iericho.

IN the booke of Iosua, there is a curse layde vpon the place where Iericho stood, & vpon what-soeuer person should goe about to rebuild the same, to wit, *That in his eldest sonne hee should lay the foundations, and in his youngest Sonne should he build the gates thereof.* Which is to say, that before the foundations were layd, and the gates builded, he should be punished with the death of al his chyldren. Which thing was fulfilled almost fīue hundred yeeres after, in one Hiel, who presumed vnder wicked King Achab, to rebuild Iericho againe, and was terrified from the same, by the suddaine death of Abiram and Segul his chyldren, as the booke of Kings reporteth, according
3, Regu, 16, to the words of the Lord, which he had spoken in the hand of Iosua the Sonne of Nun. And since that time to this, no man, cyther Iew or Gentile, hath taken vpon him to rayse againe the said City, albeit the situation be most pleasant, as by relation of stories and Geographers appeareth.

The

*The prophetic for the birth and
acts of Iosias.*

THE thyrd booke of Kings maketh mention, that when Ieroboam had with-drawne ten Trybes from the obedience of Roboam K. of Iuda : to the end they might neuer haue occasion to reunite themselves again to Iuda, by theyr going to sacrifice in Ierusalem, (as by the Law they were appointed) he builded for thē, a goodly gorgious high Altar in Bethel, and there commanded them to doe theyr deuotions. And whē he was one day there present himselfe, and offering hys incense vpon the sayd Altar, and al the people looking on : there came a man of God, (saith the scripture) & stood before the Altar, and cried out aloude, and spake these wordes ; O Altar, Altar, this saith the Lord, behold, a child shall be borne of the house of David, whose name shall be Iosias, and he shall sacrifice vpon thee, these idolatrous Priesttes that now burne fruncumcense vppon thee, and he shall burne the bones of men vpon thee.

3. Reg. 12.

3. Reg. 13.

That there is a God.

Thus spake that man of God in the presence and hearing of all the people, more then three hundred yeeres before Iosias was borne : and it was registred presently, according to the manner of that time (which I haue noted before) & with the same were registred also, y^e miracles which happened about that fact : as that the Altar cleft in two vpon the mans words : & Ieroboam extending out his hand to apprehend him, lost presently the vse and feeling therof, vntill it was restored again by the sayd holy mans Prayers : who notwithstanding, for that he disobeyed Gods commaundement in hys return, and eate with a Prophet of Samaria, (which was forbidden him,) he was slaine in his way home-ward by a Lyon, and his body was brought back again & buried in Bethel nigh the saide Altar, amongst the Sepulchers of those idolatrous Priestes of that place, but yet with a superscription vpon hys Tombe, contayning his name, and what had happened.

There passed three hundred yeres and Iosias was borne, and came to raigne in Iuda, & one day comming to Bethel to ouerthrow the Altar, &

to

Disobedience punished greeduously in Gods decreet.

4. Reg. 23.

to destroy the Sepulchers of those Idolatrous Priests that had been buried in y^e place : when he began to breake theyr Tombes, he found by chaunce, the Sepulcher of the sayd man of God, with the superscription vpon it. By which superscription and relation of the Cittizens of Bethel, when he perceined that it was the Tombe of him that had foretold hys byrth, his name, & his doings, so many hundred yeeres before he was borne : he let the same stand vntouched, as the fourth booke of *Chap, 23,* Kings doth declare.

Nowe consider, whether among any Nation in the worlde, but onely among the Iewes, there were euer any such prophecie, so certaine, so particuler, so long fore-told before the tyme, and so exactly fulfilled ? But yet the holy scriptures are full of the lyke, and time permitteth me onelie to touch some few of the principall.

The prophecie for the destruction of Ierusalem & Babilon.

E Say the Prophet is wonderfull in fore-telling the misteries & acts
F 3 of

That there is a God.

*Hieron. in
prol. Galeat.*

*4. Reg. 20,
Verse, 17,
Esay, 5.*

4. Reg. 20.

Esay, 13.

of the Messias, his natiuitie, his lyfe, and all the particulers that happened in hys passion. In so much, that S. Ierom sayth, he may seeme rather to write a story of deedes past, then a Prophecie of euents to come. But yet among other things, it is to be noted, that he lyuing in a peaceable and prosperous time in Iuda, when the Iewes were in amitie and great securitie with the Babilonians, hee fore-saw & fore-told the destruction of Ierusalem by the sayd Babilonians, and the grieuous captiuitie of the Iewes vnder the, as also the destruction of Babilon again by Cyrus King of Persia, whose expresse name and greatnes, he published in wryting almost two hundred yeeres before he was borne: saying in y person of God; First, to Ezechias king of Iuda, that reioyced in the friendship he had with Babilon: *Behold, the dayes shall come, when all that thou and thy Fathers haue layde vp, shall be carried away to Babilon, and thy chyl dren shall be Eunuches in the King of Babilons Pallace.* And next, to Babilon, he sayd: *The destruction of Babylon, which Esay the sonne of Amos saw, &c. Howle and cry, for that*

That there is a God.

121

that the day of the Lord is at hande.
Ec.

The wonderfull prophesie for Cyrus
King of Persia.

THirdly vnto Cyrus (not yet born)
who was preordained to destroy
the same, and to restore the people
of Israell from banishment, to re-
build the Temple in Ierusalem, hee
sayth thus; I say to Cyrus, thou art *Esay, 24.*
my sheepe-herd, and thou shalt ful-
fill all my will. I say to Ierusalem, thou
shalt be builded againe. I say to the
Temple, thou shalt be founded againe.
This sayth the Lord to my anointed
Cyrus, I will goe before thee, and will
buddle the glorious people of the earth
in thy presence: I will breake theyr
brassen gates, and crush in peces theyr *Esay, 25.*
yron barres, for my seruant Iacobs sake
haue I called thee by Name, and haue
armed thee, whereas thou *knowest
not mee.

* Thys he
sayth, for
that Cyrus
was an In-
fidel.

Can any thing be more cleerely or
miraculously spoken in the world,
then to name a Heathen not yet
borne, that shold conquer so strong
a Monarchie as Babilon was at thys

E 4.

time,

Esay, 13,

*Esay, 8,
Verse, 2.*

*Jerem, 26,
Verse, 20,*

*Zach, 1,
Verse, 1,*

Circum-
stances of
certaine
truth.

time, and should builde againe the Temple of Ierusalem, which others of his owne Religion had destroyed before him? What cause, what reason, what likeli-hood could be of thys? Yet Esay speaketh it so confidently, as he sayth, *that he saw it*: and he nameth two witnessses thereof, that is, Vrias, and Zacharias, that were not borne in many yeres after, saying: *& I tooke vnto me two faithfull witnessses, Vrias the Priest, and Zacharias the Sonne of Barachias.* Whereof the first was a Prophet in Ieremies time, a hundred yeres after Esay, and the second liued fourscore yeeres after that againe, in the dayes of Darius, as by the beginning of his prophecie appeareth: and yet both (as you see) were distinctly named by Esay long tyme before.

And whereas thys Booke of Esay was pronounced openly to the people (as other prophecies were) and published into manie thousande hands before the captiuity of Babylon fell out, and then carried also with the people, and dyspersed in Chaldea, & other parts of the world, there can be no possible suspition of forgery in thys matter, for al that the world

That there is a God.

123:

world both saw it and read it, many
yeeres before the thing came to passe:
yea, when there was no likeli-hood
of any such possibility to come.

*The Prophecies and dooings of
Ieremie, in the siege of
Ierusalem.*

THE same captiuitie & destruc-
tion of Ierusalem by the Baby-
lonians, was prophesied by Ieremie,
a hundred yeeres after Esay, & a lyt-
tle before the matter came to passe:
yea, while the Babylonians were a
bout the walles of Ierusalem, & be-
siedged the same for two yeeres toge-
ther, Ieremie was within, and tolde
euery man, that it was but in vaine
to defend the Cittie, for that G O D
had nowe deliuered it. And albeit he
were accounted a Traytour for so
saying, (especially, when by an Ar-
mie of Egipt, that came to the ayde
of Ierusalem from Pharao, the siege
of the Babylonians was raised for a
certaine time,) yet Ieremy continu-
ed still in his asseueration, & said to
Zedechias the King, *Thou shalt bee
deliuered into the handes of the King Ierem, 37.*

F. 5.

of

6.
Math, 14.

7.
Luke, 9,

8.
Luke, 14,

was known to lyue poſſeſſed in the Mountaines, which deuils by peculiar lycence, obtained of Ieſus to enter into a heard of ſwyne, & ſo preſently carried two thouſand of them away into the ſea, & drowned them. Whereupon the whole Country about of the people called *Geraſſenes*, beeing ſtricken with extreame feare vpon ſight of the fact, beſought Ieſus moſt humbly to depart from their borders. The feeding & filling of ſiue thouſand men, beſides women and chyldren, wyth ſiue Barley loues and two fiſhes only. The turning of water into wine, at a marriage at Cana, in the preſence of all the Gueſtes. The healing of him by a word only, that had an incurable dropſie, and thys at the Table of a principall Pharifie, and in the ſight of all that ſate at dynner with hym.

Thys (I ſay) & diuers other ſuch myracles, which were doone in the preſence and ſight of ſo infinite a number of people, and recorded by our Euangelists, at ſuch times when many deſired to diſcredit the ſame, and might haue done eaſily by many witneſſes and authorities, if any one part thereof had beene ſubiect

to calumination : cannot in reason or probability be doubted of. And therefore I must conclude, that seeing these things are about al power of humane nature, and could not be done, but by the finger and verme of the living God himselfe, considering also that it is impossible, that God should assist or gyue testimonie vnto any falsehoode, it must needes ensue, that all was true and sincere which Iesus affirmed : and consequently, seeing he affirmed himselfe to be the sonne of God, and the true and onely Messias, it must needes folow by these miracles, that he was so indeede ; which is the ground of that speech of hys to the faithlesse Pharisees, *If you will not beleue my words, beleene my deedes.* And thus much of Iesus lyfe, doctrine, conuersation, & miracles.

The conclusion of thys Consideration,

John, 10.

The fourth Consideration.

There remaineth now onely, the fourth and last consideration of thys Section, which is, the passion, resurrection, and ascension of Iesus. And about hys passion there is little or no controuersie : for that all hys enemies

The passion and resurrection.

*Iosep. lib. 18.
antig. cap. 4*

enemies doe agree and graunt, that he was betrayed by hys owne Disciple; apprehended, afflicted, and delivered vp by the Iewes, and finally put to death vppon a Crosse by the Gentiles. The testimony of Iosephus may serue for all herein, whose wordes are these; *That the principall Iewes of his Countrey, hauing accused and delivered ouer Iesai to Pilate, (that was Governour of Iurie for the Romaine Emperour) he adiudged him to the Crosse.* The same doe other Iewes and Gentiles record, and in this they take great offence & scandale, that we should attribute diuinitie vnto a man that had suffered death vpon the Crosse.

But if we shew that this was the eternall preordination and appointment of God, for sauing of mankinde; and that the same was foretold both to Iew and Gentile from the beginning; and so vnderstoode also by the Iewish Doctors themselves of elder times: then every reasonable man (I trow) will remaine satisfied, and preferre Gods diuine wisdom before mans follic.

Chri-

*Christes ascending to Ierusalem to
receiue his passion.*

First then consider, that when
Christ had ended his preaching,
and wrought so many miracles as
seemed sufficient to hys eternal wis-
dome, and when the time was come
preordained for his passion, (wherof
he told publicly his Disciples be-
fore,) hee went vp to Ierusalem of
purpose to receiue hys death: and
made a solempne entry into that Cit-
tie vpon an Asse, which was pro-
phecied of him many yeeres before;
Reioyce daughter of Sion. Behold thy Math, 21.
IYST KING and SAVIOVR, Zach, 9,
shall come vnto thee vpon an Asse.

And after hys abode some dayes
in that place, hee was betrayed and
sold by his owne Disciple, as Dauid Math, 10,
before hande in many places had and 16.
fore-told shold come to passe. Then Psalm, 40.
folowed his apprehension, & most 54, & 108.
seruile abuseage by the Iewes, wherof
it was fore-prophecied in his person
by Esay; *I gaue my body to the that* Esay, 50.
beate it, and my cheekes to them that
buffeted the same. I did not turne my
O selfe

selfe away from them that reproched me : nor yet from them that dyd spit in my face.

*The barbarous abuse of Iesus, fore-
tolde by prophecie.*

Psalm, 21,

AFTER thys barbarous intreatie by the Iewes, they deliuered hym ouer to Pilate a Gentile, & neuer ceased to sollicite and pursue theyr unquenchable hatred against him, vntill they saw him on y^e Crosse, where also he was vsed in the highest degree of spightfull dealing. Whereof likewise the Prophet Dauid made mention long before, in the person of the Messias, when he sayd ; *They pearfed my hands and feete : they diuided among them my apparrell, and vpon my (vpper) garments they did cast lots.* And againe of another cruelty hee complaineth, saying ; *They gaue mee gaule to ease, and in my thirst they refreshed me with Vineger.*

Christes death plainly fore-tolde.

AN D finally, that Christ should die for the sinnes of mankind, is

a common principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the Sacrifice of Isaack : by the rayling vp of the brasen Serpent, and by all other sacrifices that were in the Law. Fore-tolde, not onely by the Scriptures before alledged, but also most plainly by Daniell, who was told by an Angell, that after a certaine tyme by him there appointed : *Vngetur Sanctus Sanctoru*, the Saint of Saints shal be annointed, *et occidetur Christus*, and thys annointed Saint or Christ shal be put to death. Zacharie also about the same tyme, dooth not onely fore-tell his death, but also the kind thereof, and from what people he should receiue the same : for thus hee saith in the person of Christ himselfe. *The inhabitants of Ierusalem at that day, shal looke vpon me, whom they haue crucified.*

Gene, 22, 23

Numb, 21.

Dan. 9.

Sanctus

et occidetur

Christus

Zach, 12.

The wonderful predictions of Christes passion, set down by Esay.

BUT if yee will reade the whole story of Christes passion, sette down at large sixe hundred yeres before it fell out, I refer you to a narra-

Eſay. 53.

Chriſtes de-
formity vp-
pon the
Croſſe.

Chriſt ap-
pointed to
die for our
ſinnes.

tion of Eſay, who to ſignifie the
ſtrangeneſſe of the caſe, beginneth
with the Præface. *Who wil giue cre-
dite to that we ſhal report. &c.* And
thē a little after he goeth on in theſe
words. *He ſhall mount & p as a twig
frō a dry earth. He hath no forme or
beautie & pon him. We beheld him, &
there was no countenance in him, we
ſaw him the moſt contemptible & de-
ſpiſed man in the world. A man full of
paines, and experienced in infirmitie.
His countenance was obſcure & diſ-
picable, and we made no account of
him. Truly he tooke & pon himſelfe our
greeſes, and did beare our paines. We
accounted him as a Leaper, and as a
man ſtriken and puniſhed by G O D.
But he was wounded for our iniqui-
ties, and cruſhed in peeces for our wic-
kednes. The diſcipline (or correction)
of our peace lyeth & pon him: and by
his woundes we are made whole. We
haue all erred, and gone aſtray lyke
ſheep, every man after his own waies,
and God hath layd & pon him the ini-
quity of vs al. He was offered & p for vs,
becauſe he wold ſo, he ſhal be led to his
ſlaughter as a ſheepe: & as a Lambe
he ſhal be ſilent before his ſhearers.*

*For the ſinnes of my people haue I
ſtriken*

ſtricken him, ſaith God. He hath doome
no iniquitie, neyther was there deceit
found in his mouth. Yet would the lord
cuſh him in infirmitie.

But if he ſhall giue his lyfe for ſin :
then ſhal he ſee a long ſeede (or gene-
ration) & the wil of the Lord ſhal be
directed in his hand. And for ſo much,
as his ſoule hath ſuſtained labour :
it ſhall ſee and be filled. And this MY
IUST SERVANT,* in his know-
ledge ſhall iuſtifie many, and beare
theyr iniquities. And I will allot vnto
him very many people, and hee ſhall
deuide the ſpoiles of the ſtronge, for that
he hath deliuered his ſoule vnto death
and was accounted among the wic-
ked, & prayed for his treſpaſſours.

The increaſe
of Chriſtes
kingdome
after his re-
ſurrection.

* That is in
making
himſelfe
known, or
reuealing
the know-
ledge of him-
ſelfe to the
world.

*The particulars of Chriſtes paſſion,
fore-told by Sibylla.*

THus particularly (as we ſee) was
the death & Paſſion of our Sa-
uiour Chriſt, fore-told by the Pro-
phets of Iſrael, to that Nation. Now
heare ye the Prophecie of Sibylla, if
ye pleaſe, wherein ſhe fore-ſhewed
the ſame to the Gentiles; Theſe are
her owne words, ſet downe by Lac-

The coming of the holy Ghost, and what comfort he brought with him.

Acts, 2.

when they had continued nowe ten dayes together, and might by al probability find themſelues in very high degree of temporall diſtreſſes, Ieſus performed his promiſe of ſending them a *Comſorter*, which was the holy Ghost. By whoſe coming, beſides the internall ioy and incredible alacritie & exultation of minde, they receiued alſo fortitude and audacity, to goe forth into the worlde. They receiued the gyft of tongues, enabling them to concurſe & deale with all ſorts of people. They receiued wiſedome and learning, with moſt wonderfull illumination in higheſt miſterie, whereby to preach, to teach, & conuince their aduerſaries. They receiued the gyft of Prophecie to fore-tell things to come, together with the power of working ſignes and myracles, whereby the whole world remained aſtonied.

And for a taſte or earneſt pennie of that which ſhould enſue, concerning the infinite increaſe of that little Congregation: they ſawe three thouſand of theyr aduerſaries conuerted to them in one day, by a Sermon of S. Peter.

Which increaſe went on ſo faſt
for

for the time that enſued : that within forty yeeres after , the Gentiles themſelues confeſſed, that the branches of thys Congregation , were ſpredde quer all the world, and began to put in feare the very Romane *Suet. in Vita* Emperors themſelues. Whereof not *Nero. Corn.* long after, a man that was as learned *Tacit. lib. 5.* as euer was any, conuerted from Paganisme to Chriſtianitie, beareth record in his defence to an Emperour and his Officers, who according to the nature of perſecutors, accounted Chriſtians for Traytors & enemies to his ſtate and dignity. Which vulgar obiection, this fore-ſayde learned man reſuteth in theſe words.

If we were enemies to your eſtate, *Tertullian a-*
you myght well ſeek newe Citties *pol. ad gen.*
and Countries whereof to beare government; for that you ſhould haue
in your Empire more enemies then
Cittizens. We haue filled you Cit-
ties, your Townes, your Prouinces,
your Ilands, your Caſtles, your Fortreſſes, your Tents, your Campes,
your Courts, your Palaces, your Senats, and your Market places. Onely
we haue left your Idolatrous Temples vnto your ſelues : all other places are full of Chriſtians. If we were
P 2 enemies,

“ enemies, what dangerous warres
 “ might we make againſt you, (albeit
 “ our number were farre leſſe,) who
 “ eſteeme ſo little of our liues, as to of-
 “ fer our ſelues daily to be ſlaine at
 “ your hands? Thys then is your ſa-
 “ fetic in very deed, not your perfec-
 “ ting of vs, but that we are honeſt,
 “ patient, and obedient; and that it is
 “ more lawfull in Chriſtian Religion,
 “ to be killed, then to kill.

The won-
 derful quick
 increaſe of
 Chriſtes
 Church.

*In Prefa.
 Apolog.*

By which words of Tertullian, in
 this firſt beginning and infancie (as
 it were) of Chriſtian Religion, (for
 he liued in y^e ſecond age after Chriſt)
 we ſee how this little flock & king-
 dom of I E S V S was increaſed, not-
 withſtanding all the reſiſtance and
 violence of the worlde againſt it.
 Which appeareth by the ſame Ter-
 tullian, to haue beene ſuch: & was
 euen at that tyme when hee wrote
 thoſe words (the fourth perſecution
 being then in moſt furie,) as all the
 malefactours of the worlde together,
 had not ſo much rigour ſhewed a-
 gainſt them: as had the moſt inno-
 cent Chriſtian that liued, for confeſ-
 ſing onely that name and Religion.

This then declared moſt apparent-
 ly, that it could not proceede but of
 ſome

ſome diuine power and ſupernatural aſſiſtaunce, that in ſo ſhorte a ſpace, amidſt the contradiction and oppoſitions of ſo many aduerſaries, among the whyppes, ſwordes, and tortures, of ſo great, potent, and violent perſecutions, this poore, ſimple, and feeble Congregation ſhoulde pearſe through, and augment it ſelfe ſo ſtrongly. Eſpecially if we conſider the outward meanes of this increaſe, wherein there was nothing to allure or content mans nature: nothing gorgious, nothing delectable, nothing to pleaſe or entertaine ſenſualitie.

The increaſe of Chriſtians againſt nature.

We reade of an Emperour, that taking in hand to cōquer the world, made thys Proclamation for winning men vnto hys partie. Who ſoeuer wil come and be my ſeruaunt: if he be a foote-man, I will make hym a horſe-man; if he be a horſe-man, I will make hym ride wyth Coches; if he be a Farmour, I will make him a Gentleman, if he poſſeſſe a cottage, I wil giue him a Village; if he haue a Village, I will gyue him a Citty; if he be a Lord of a Citty, I will make him Prince of a Region or Countrey. And as for gold, I wil poure it forth vnto them

Plut. in A-poſt. Priſc. regum.

The Proclamation of Cyrus, Monarch of Media.